

UNIVERSITY OF CHICAGO BOOKSTORE
RENTAL LIBRARY
CORRESPONDENCE STUDY
CHICAGO - - - ILLINOIS

The University of Chicago
Libraries



GIFT

YALE STUDIES IN RELIGIOUS EDUCATION

IX.
STANDARDS AND TRENDS IN
RELIGIOUS EDUCATION

The Institute of Social and Religious Research, which is responsible for this publication, was organized in January, 1921, as an independent agency to apply scientific method to the study of socio-religious phenomena.

The directorate of the Institute is composed of: John R. Mott, President; Trevor Arnett, Treasurer; Kenyon L. Butterfield, Paul Monroe, Francis J. McConnell, Ernest H. Wilkins, and Charles W. Gilkey. Galen M. Fisher is the Executive Secretary. The offices are at 30 Rockefeller Plaza, New York, N. Y.

STANDARDS AND TRENDS IN RELIGIOUS EDUCATION

BY

HUGH HARTSHORNE, PH.D.

RESEARCH DEPARTMENT, YALE UNIVERSITY DIVINITY SCHOOL

HELEN R. STEARNS, PH.D.

AND

WILLARD E. UPHAUS, PH.D.

PART ONE: IN CHURCH SCHOOLS
PART TWO: IN AMERICAN COLLEGES

NEW HAVEN

PUBLISHED FOR THE INSTITUTE OF SOCIAL AND
RELIGIOUS RESEARCH

BY THE YALE UNIVERSITY PRESS

LONDON · HUMPHREY MILFORD · OXFORD UNIVERSITY PRESS

MCMXXXIII

BV1467
.H34
cop. 3

Copyright, 1933, by
Institute of Social and Religious Research
Printed in the United States of America

All rights reserved.



get

THE SAMUEL B. SNEATH

MEMORIAL PUBLICATION FUND

The present volume, published for the Institute of Social and Religious Research, and with its coöperation, is the seventh work issued by the Yale University Press on the Samuel B. Sneath Memorial Publication Fund. This Foundation was established on October 19, 1922, by a gift to the Divinity School of Yale University from Mrs. Laura S. Sneath of Tiffin, Ohio, in memory of her husband, Samuel B. Sneath. He was born on December 19, 1828, in Tiffin, where he resided until his death on January 7, 1915. As merchant, manufacturer, banker, and organizer of public utilities he made, throughout a long and public-spirited life, a substantial contribution to the development of his native state.

PREFACE

THIS volume is the last of a series reporting a study of the status and trends of religious education. Begun in 1930, this investigation included the following units: the coöperative movement in local communities,¹ methods of classroom teaching,² organization and administration of the educational work of ten outstanding churches,³ and finally the standardizing efforts of overhead agencies in Sunday schools and colleges. The case approach has been used, supplemented in the present volume by statistical data regarding 746 church schools and 500 colleges. While the effects of standardization were frequently observed and reported in connection with the first three units, they are made the subject of special study in this fourth unit, in the effort to give a more general picture of the present situation than was possible with only a few cases, and to throw light upon the value of standardization as an educational technique widely used by religious education leaders.

Part One⁴ of the present volume reports the work of the church with its children and youth while they remain at home and enrolled in its various organizations. Part Two⁵ follows the young people into college in order to describe and appraise what the church is doing for its members when they leave home and cease to come under the direct ministrations of the local institutions in which they have been reared.

While the two parts are in a sense separate studies and will interest separate groups of readers, it is felt that the work in both Sunday school and college would profit by a keener appreciation on the part of each of what may be expected from the other. The teaching of religion in college, the status of which is

¹ Hartshorne and Miller, *Community Organization in Religious Education* (New Haven: Yale University Press, 1932).

² Hartshorne and Lotz, *Case Studies of Present-Day Religious Teaching* (New Haven: Yale University Press, 1932).

³ Hartshorne and Ehrhart, *Church Schools of Today* (New Haven: Yale University Press, 1933).

⁴ Based on a monograph by Miss Helen R. Stearns, which was presented as a dissertation for the degree of Doctor of Philosophy in Yale University, under the title "An Empirical Study of Standardization in Church Schools."

⁵ Based on the work of Dr. Willard E. Uphaus.

reported in Part Two, naturally depends upon what students bring to college in the way of religious background and interest. Conversely, what the Sunday school does is naturally of value in proportion as it prepares youth for the religious difficulties inevitably to be faced in college. That there is at present a wide gap between the earlier and later experience is increasingly realized. It is hoped that this book, and those which have preceded it, in addition to reporting the present state of affairs, may be of some service in helping to bridge the gap.

It has been the purpose of the authors of the whole series not merely to describe as accurately as possible what is now going on, but also to reveal in this description the direction in which religious education is tending, and at least a few steps that are being taken or might be taken toward this emerging goal.

The study has been conducted under the auspices of the Institute of Social and Religious Research, and with the coöperation of its staff. I am extremely grateful to Miss Helen R. Stearns and Dr. Willard E. Uphaus, upon whose work this volume depends, for their willingness to adapt themselves to the conditions of the investigation. Miss Agnes M. Thompson has continued to serve in the capacity of secretary for this as for other sections of the study. Professor Clarence P. Shedd placed his knowledge of the college field at our disposal, providing most helpful suggestions on Part Two. Dr. E. Morris Ferguson has generously given some time and thought to the chapter in Part One on the history of the standardization movement. Historical data were also obtained from committee records which were loaned by Dr. Wade Crawford Barclay. The data for the 746 schools were secured with the coöperation of the Study of Theological Education of the Institute of Social and Religious Research, on a special blank provided by me for this purpose, and sent to pastors included in that study. Additional information was gathered also from other aspects of the Theological Study, as prepared with the assistance of Dr. Frank K. Shuttleworth. Dr. Mark A. May has advised at many points dealing with the interpretation of the returns.

H. H.

New Haven, Connecticut,

December 20, 1932.

CONTENTS

PREFACE	vii
-------------------	-----

PART ONE

STANDARDS AND TRENDS IN CHURCH SCHOOLS

I. THE STANDARDIZING MOVEMENT	3
Origin of the Standard	3
Work of the Sunday School Council	5
Educational Emphasis	6
Work of the International Council	8
Standards A and B	11
Other Standards	12
Present Use of Standards A and B	13
II. THE PROBLEM AND HOW IT WAS APPROACHED	15
The Purpose of the Study	15
Sources of Data	16
Methods and Typical Results	18
III. GENERAL CHARACTERISTICS OF 746 SCHOOLS	22
Geographical Distribution of Schools	22
The Denominational Distribution of Schools	24
Urban-Rural Differentiation	26
The Size of the Church Schools	28
Occupational and Economic Status of the Communities in Which the Church Schools Are Located	31
Types of Population Served	32
Summary of General Characteristics	33
IV. ORGANIC FEATURES OF MODERN SCHOOLS	35
Pupil Accounting	35
Leadership and Training	39
The Minister's Relation to the Church School	43
Administrative and Teaching Aids	44
Summary	47

V. FINANCIAL SUPPORT	50
Amounts Spent by Churches on Religious Education	51
Amounts Raised by Church Schools.	52
How Expenditures Are Determined	53
Church-School Expenditures	54
Summary	56
VI. TRANSCENDENCE OF THE STEREOTYPE	58
Organizations	58
Special Classes and Programs	58
Social Service	59
Recreation	60
Boys Entering the Ministry	61
Week-Day Church Schools	61
Vacation Church Schools	62
Effect of the Standards	62
VII. THE POTENCY OF THE STANDARDS	67
Potency of Training Facilities	70
The Committee on Religious Education	72
Graded Lessons	74
Summary	77
VIII. POTENCY OF PATTERNS OF FACTORS	81
Discoverable Patterns	81
Relation of Patterns to Location, Denomination, and Socio-Economic Background	88
Summary	91
IX. THE SIGNIFICANCE OF SIZE	93
Background	94
Common Characteristics	95
Differences	96
Summary	98
X. SUMMARY AND CONCLUSIONS	102
The Present Situation	102
Analysis of Factors Contributing to the Situation	106
What of the Future?	110

PART TWO

TRENDS IN AMERICAN COLLEGES

XI. THE PROBLEMS OF COLLEGE YOUTH . . .	115
Denominational Studies	116
Local Campus Studies	119
Appraisal of Research	122
What Present-Day Youth Seems To Need .	124
XII. THE DENOMINATIONAL COLLEGE	132
Students and Investments	132
Aims	136
Appraisal of Findings	145
XIII. INSTRUCTION IN RELIGION IN CHURCH COL- LEGES	146
Backgrounds	146
Recent Developments	147
The Present Status	148
Data for 100 Church Colleges	149
The Distribution of Instruction in Religion .	152
Changes in Enrolment	154
Departmentalizing Religion	156
Aims of Religious Instruction	159
XIV. CHAPEL, COUNSELING, AND STUDENT GOVERN- MENT	161
The Chapel	161
Counseling	166
Student Government and Discipline . . .	168
Summary	172
XV. RELIGION IN TAX-SUPPORTED SCHOOLS . .	173
Courses in Religion	173
Denominational Approaches	178
Instruction in Schools of Religion . . .	179
Factors in Growth of Interest	191
Future Possibilities	194
XVI. THE UNIVERSITY PASTOR MOVEMENT . . .	196
Beginnings of the Vocation	196

Denominational Policies	201
Intradenominational Efforts	202
Interdenominational Efforts	211
XVII. CONCLUSIONS	217
The Situation in the Colleges	217
Troublesome Questions	219

APPENDICES

A. Questionnaire Used in Study of Church Schools	225
B. References for Part One	227
C. References for Part Two	228

TABLES

PART ONE

I. Analysis of Returns by Seminaries	18
II. Geographical Distribution of Church Schools in Per Cents of Total Church Schools	23
III. Comparative Geographical Representation of Yale Graduates	24
IV. Area Distribution of Sunday Schools in Churches Served by Seminary Graduates in Thirteen Denominations	25
V. Denominational Affiliation of Church Schools of the Study	25
VI. Geographical Distribution of Schools Served by Seminary Graduates in Five Denomina- tions	26
VII. Per Cents of Urban and Rural Schools in Churches Served by Seminary Graduates— 1926 Census and the Present Study	27
VIII. Per Cents of Urban and Rural Schools in Churches Served by Seminary Graduates in Five Denominations	27
IX. Average Size of Church Schools—1926 Cen- sus and Present Study	28
X. Average Size of Church Schools in Five De- nominations in Urban Territory in the Northeast—1926 Census and Present Study	29
XI. Distribution of Church Schools by Occupa- tion and Economic Status of Area Served by the Church	31
XII. Types of Population Where Church Schools Are Located	33
XIII. Medians of Per Cents of Attendance in Church Schools of Various Types Compared with Average Enrolment	36
XIV. Medians of Per Cents of Three Age Groups in Various Types of Schools	37
XV. Church-School Personnel	41

XVI. Types of Lessons in Church Schools	47
XVII. Distribution of Amounts Spent per Pupil by Churches of Different Types	51
XVIII. Methods of Determining Expenditures in Re- lation to Contributions	54
XIX. Distributions of Church-School Budget Items	55
XX. Credits Assigned Social-Service Activities	60
XXI. Occupational Status and Three Major Stand- ards	68
XXII. Economic Status and Three Major Standards	69
XXIII. Intercorrelation of Major Factors	69
XXIV. Degrees of Association between Training Fa- cilities and Ten Minor Standard Factors	71
XXV. Degrees of Association between Committee on Religious Education and Ten Minor Stand- ard Factors	73
XXVI. Degrees of Association between Exclusive Use of Graded Lessons and Nine Minor Stand- ard Factors	76
XXVII. Standard Achievements of Groups of Schools Having from None to Four Standard Fac- tors	78
XXVIII. Comparative Achievements of Schools of Dif- ferent Sizes in Groups B and E	79
XXIX. Schools Reporting Various Numbers of Fac- tors	82
XXX. Most Common Patterns	84
XXXI. Number of Factors in Three Contrasted Groups of Schools	85
XXXII. Occurrence of Single Factors in Three Groups of Schools	86
XXXIII. Comparison of Schools Lacking the Four- Factor Pattern, but Varied in Size	94
XXXIV. Factors That Are Similar in Schools of Three Size Groups	95
XXXV. Factors That Vary in the Schools of Median Size	96
XXXVI. Variations in Factors Compared with Varia- tions in Enrolment in Schools of Three Dif- ferent Sizes	97

XXXVII. Factors Obviously Related to Size Differences in Three Groups of Schools	98
---	----

PART TWO

XXXVIII. Number and Distribution of Campus Situations Reported to the Detroit Conference Committee in Which Students, or Faculty, or Both, Were Working for Improvements	129
XXXIX. Number and Distribution of Campus Situations Reported as Existing, but Not Reported in Detail; with Further Information as to Whether Anything Was Being Done, and by Whom	130
XL. Percentage of Total College Personnel and Financial Investment Carried by 278 Denominational Colleges	133
XLI. Percentage of Private School Personnel and Financial Investment Carried by 278 Denominational Colleges	134
XLII. Aims Reported by Thirty-Three Methodist Colleges	138
XLIII. Comparative Distribution of 100 Church Colleges by Denomination and Region	150
XLIV. Required Subjects in Religion in Seventy-Five Colleges	151
XLV. Semester Hours Earned in Religion in Sixty-One Colleges for 1923-24 and 1930-31	153
XLVI. Semester Hours Offered, Taught, and Earned per Student in Religious Subjects in Sixty-One Colleges for 1923-24 and 1930-31	155
XLVII. Distribution of Percentages of Courses in Religion for 425 Institutions and for Each Type of Institution	174
XLVIII. Semester Hours in Religion Taught in 1922-23 and 1931-32 in Fifty-One Tax-Supported Schools	177
XLIX. The Work of Ten Major Denominations in Tax-Supported Colleges and Universities	178

CHARTS

- | | |
|---|-----|
| 1. Proportions of Church Schools above and below Standard Ratings | 64 |
| 2. Types of Religious Organizations at State Universities | 180 |

PART ONE
STANDARDS AND TRENDS IN
CHURCH SCHOOLS

CHAPTER I

THE STANDARDIZING MOVEMENT

THE development of religious education in the last thirty years has been characterized by increasing complexity. Lessons that were once uniform for all schools and all ages within any one school are now scattered in emphasis and subdivided into several series of "closely graded" or "group graded" lessons in order to meet the needs of the pupils more adequately. Leadership training, which was once little more than a weekly meeting of the teachers to study the lesson for the next Sunday, has grown into an intricate system of credits obtained in schools with accredited faculties teaching a wide variety of courses. Standards have changed from ten simple "points of excellence" to complex instruments defining goals in a complete program of religious education for a local church. All phases of religious education (curriculum, leadership, organization and administration, and housing and equipment) have been affected by the movement toward standardization, and a study of the current standards will show what is considered by influential leaders to be the "best" procedures in all these fields. This chapter presents the steps in the growth of these standards as these are revealed in the minutes of committee meetings and in reports of annual conventions of national and interdenominational Sunday-school associations.

Origin of the Standard

THE idea of a standard for the church school has an obscure beginning and has shown rather slow growth. A committee was appointed as early as 1832 to prepare a manual for standardizing Sunday-school method; but it reported to the national Sunday-school convention held that year that conditions were too diverse to make such standardization practical.¹ In 1895 E. Morris Fergusson, General Secretary of the New Jersey Sunday School Association from 1892 to 1909, suggested "ten

¹ *Sunday School Journal* (American Sunday School Union), October 10, 1832, p. 163.

points of excellence” for township Sunday-school associations. Ten years later similar standards for the individual school as well as the township were included in a report made by W. C. Pearce, of the International Sunday School Association staff, to the Field Workers’ Department at a convention in Toronto.² Shortly after, the executive committee of this department formulated a ten-point standard for the local school, which was presented in 1908 to the convention at Louisville by the president of the committee, E. A. Fox.³ This standard, the earliest on record, included the following points:

1. Evergreen—open 12 months in the year.
2. Graded—pupils classified and grouped into departments, with annual promotions.
3. Records—sufficiently complete to answer questions asked for by state association on statistical blank.
4. Teachers’ meetings—a weekly meeting for the consideration of the lesson.
5. Training class—a class studying some course up to the standard recommended by the Committee on Education.
6. Home Department.
7. Crade Roll.
8. Annual statistical report to the International work.
9. Delegates to township convention, also to either county or state convention.
10. Annual contribution to the Association work.

Secretaries of Sunday-school associations in various states immediately began framing “standards of excellence” for county and township organizations as well as for the individual school. These earlier efforts in territorial associations were soon reproduced in denominations, but each kind of organization retained in its standard some points of promotional as well as of educational significance.⁴ In one of these early state standards, for example, the local school is asked to “make one annual contribution to organized Sunday-school work covering county,

² *Report of the Toronto Convention* (1905), p. 627.

³ *Report of the Louisville Convention* (1908), p. 491.

⁴ The earliest of these printed standards that can be found is one framed by W. J. Semelroth in Wisconsin in 1910.

state, and International Association work.”⁵ A denominational standard, on the other hand, would suggest contributions to the denominational boards instead of to the state work. Quite naturally, confusion resulted and an acute issue arose as to who should make the standards.

Work of the Sunday School Council

IN 1910 the Sunday School Council of Evangelical Denominations was organized in Philadelphia.⁶ One of the problems faced in the first annual meeting of this organization, held at Nashville, Tennessee, in January, 1911, was the adoption of a tentative eight-point standard which included the items common to the standards that had already been framed by some of the denominations. In February, 1912, these points, with one addition, were accepted by the International Sunday School Association through its executive committee and conference of general secretaries, in a meeting held at New Orleans. A final revision and adoption of this common standard was effected at Dayton, Ohio, in January, 1913, where the denominational and territorial leaders were in joint session. This new standard included:⁷

1. Cradle Roll.
2. Home Department.
3. Organized Adult Bible Classes.
4. Teacher Training.
5. Graded Instruction.
6. Missionary Instruction and Offering.
7. Temperance Instruction.
8. Offering for Denominational Sunday School Work.
9. Definite Decision for Christ Urged.

The brevity of these points gave room for different interpretations by state and denominational leaders. Although the Dayton standard had but nine points, those printed by both de-

⁵ From the *New York State Sunday School Standard* (New York State Sunday School Association, Albany, New York, 1910-11).

⁶ This was composed of editors and secretaries employed by denominational boards of education.

⁷ Minutes of Third Annual Meeting of the Sunday School Council of Evangelical Denominations, Dayton, Ohio, January 21-23, 1913, p. 54.

nominal and state associations in the next few years usually contained ten points. Among some of the standards of this period, territorial interests were recognized in the statement that a school should meet "full Sunday School Association requirements."⁸ These were usually interpreted as including: (1) offering for state work; (2) annual statistical report; and (3) delegates to state conventions. Another point found in most of the standards used in the years following 1913, but one which was not included in the Dayton report, is that of a "workers' conference regularly held."⁹

In 1918 the credit for each point was raised from one to ten, making the total credits a school might "earn" 100 instead of 10. The standard itself was not materially changed, but some items were divided into two parts, each of which was allowed five credits.

Educational Emphasis

DURING the years from 1912 to 1920, several factors were more or less directly influencing the attitudes of leaders toward the production and application of standards. One of these came from the denominations. Some of the leaders were constantly urging that church-school standards emphasize educational quality as well as external form. By 1914, for instance, the Congregational Education Society, under the guidance of B. S. Winchester, Sidney A. Weston, and others, had produced *The Pilgrim Standard* with four main headings ("Organization," "Instruction," "Expression," and "Worship") and fifteen subdivisions, each of which, in turn, was fully explained in several paragraphs. This standard had a form and content quite different from the simple ten-point standard in general use, yet it included the customary requirements.¹⁰ A distinctly new depar-

⁸ From *The Sunday School Standards of the Denominations*, jointly prepared by the International Sunday School Association and the Sunday School Council of Evangelical Denominations, dated January, 1920.

⁹ This point is inaccurately reported in a Presbyterian pamphlet, *The New S.S. Standard* (printed in 1913), as one of the ten points in the Dayton standard; but the minutes of the Dayton meeting referred to above give only nine. However, practically all of the standards of this period include this item with nine others—a ten-point standard was the prevailing practice.

¹⁰ See *The Pilgrim Standard*, revised, October, 1914 (Boston, Massachusetts: The Pilgrim Press).

ture was the emphasis on training and experience in worship adapted to the needs of various ages. Other denominations, notably the Methodist, were now stressing teaching aims and points of educational rather than merely promotional values.

Another influence leading toward greater educational emphasis in standards came from schools and departments of religious education. As early as 1906 a chair of Sunday-School Pedagogy was established at the Southern Baptist Theological Seminary and filled by B. H. Dement of Waco, Texas. A very definite contribution to educational standards in church schools was made in 1914 by W. S. Athearn, then professor of religious education in Drake University, in his volume dealing comprehensively with the whole educational task of the local church.¹¹ The proposed integration of all activities and interests of pupils under departmental organization was a much larger scheme than any yet published. The book undoubtedly had wide influence.¹² Another definite contribution from the universities came in 1923 from H. J. Sheridan of Ohio Wesleyan. His criticisms of current standards and suggestions for their improvement became the basis for five years of intensive committee work on the production of the present instruments known as Standards A and B.

A third factor that influenced fundamental changes in standard construction was the activities of the Religious Education Association.¹³ This organization, founded in 1903, was designed "to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value." Free from institutional control or responsibility of any sort, the Association has always been a pioneer in the scien-

¹¹ Walter S. Athearn, *The Church School* (Boston, Massachusetts: The Pilgrim Press, 1914).

¹² Dr. Stolz says it "almost completely revolutionized the American program of religious education." There is no evidence that such a revolution took place. See Karl R. Stolz, "The Historical Development of Religious Education in America," from Lotz and Crawford, ed., *Studies in Religious Education* (Nashville, Tennessee: Cokesbury Press, 1931), p. 41.

¹³ For a history of the Religious Education Association, see T. G. Soares, "History of the Religious Education Association," *Religious Education*, XXIII (September, 1928), 631.

tific approach to religious education. The reports made to the Council of the Religious Education Association were based on careful study and investigation. Since the membership of the Association included many executives of denominational bodies, the way was open for these reports and the discussions they provoked to influence actual programs and procedures.

In many respects, the development of church schools has paralleled that of public schools. Standardization of externals, like buildings, equipment, textbooks, the size and arrangement of groups, has been a feature of both. The reaction against emphasis upon these externals took place among religious-education leaders as early as among leaders in general education. Outstanding among the rebels is George A. Coe, under whose influence the Union School of Religion was developed as an experimental center, beginning with 1910. Visited by hundreds of interested leaders, among them graduate students who were destined for positions of responsibility at home and abroad, this work was a concrete embodiment of the effort to introduce into educational processes in religion the type of creative effort which is the very antithesis of fixed standards. Coe's work for this period culminated in his *Social Theory of Religious Education*¹⁴ which was published in 1917.

This reaction, however, has never become the dominant note in either general or religious education. Drastic revisions in the proposed standards took place because of it, particularly during the period from 1923 to 1928, but Standards A and B, published early in 1929, are still concerned very largely with externals.

Work of the International Council

ONE great impetus to the improvement of standards was the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into the International Council of Religious Education, which was brought about at Kansas City in June, 1922. This brought together the territorial and denominational leaders of the general religious-education movement and gave promise of a united effort to eliminate diversity in the pronouncement of aims and

¹⁴ New York: Charles Scribner's Sons.

ideals for the local church school. Wade Crawford Barclay had been a leader in the formulation of standards in the Sunday School Council of Evangelical Denominations since 1912, and he continued this leadership as chairman of the Section on Organization and Administration in the Committee on Education of the new International Council of Religious Education.

In September, 1923, the Committee on Standards of this section submitted a report framed by H. J. Sheridan which offered these criticisms of existing standards:

1. The extreme over-simplification results in failure to measure some of the most important items.
2. Application of the present standard to a school fails to show to what extent that school is achieving educational results.
3. There is no provision for progress toward an ideal by recognition of partial achievement with an incentive toward further progress.
4. Existing standards lack in definiteness (for example, a training class should be maintained, but nothing is said about size of enrolment, scope, or quality of the work to be required).
5. The amount of credit allowed for each item is not proportionate to the importance of that item in the total program (existence of a Cradle Roll is made as important as the use of Graded Lessons).
6. Some of the items of these standards display a primary interest in some outside organization—whereas the content of standards should be determined by the needs of the pupil.

These criticisms, together with a suggestion for the twofold function of a standard—to measure present achievement and to serve as goals for future achievement—became the basic principles on which a new standard was developed, emphasizing seven aspects of local church-school work: the learning process, school organization, leadership, plant and equipment, intensity and comprehensiveness of work, support, and wider relationships. For five years this Committee on Standards, the larger Section on Organization and Administration of which it was a part, and the Committee on Education itself, discussed, revised, and experimented with a more complex instrument based on a possible 1,000-point score which grew out of Sheridan's origi-

nal suggestions for an instrument to take the place of the simple ten-point standards in general use at that time.

The problem of developing proper weighting for various items on the score card proved difficult. After action in the Committee on Education in December, 1923, the tentative draft of the standard was sent out to sixty-one leaders in religious education for suggestions as to weightings. The score card was then prepared, using the median scores in the returns from these sixty-one educators. This score card and standard were then returned with the request that each person: "(1) try out the standard thoroughly during the next six or eight months in at least one church school; and (2) in the light of study of the standard and actual trial of it, submit an evaluation and constructive criticism with suggestions for revision."¹⁵

By December, 1924, reports were available from eight persons who had scored a local church school and from twenty-two others, who sent evaluations and constructive criticisms without scoring a school. The criticisms and evaluations were varied, but in general they expressed the opinion that although scoring on the basis of 1,000 instead of 10 points had very distinct values, it was too complicated for the vast majority of schools, most of which were too small to use the instrument effectively. One critic indicated that there was too much room for subjective judgment, and that scoring would take too long to be practical, and another pointed out many points of duplication in the current score card. In the light of these evaluations and further discussions at the meetings, the Section on Organization and Administration requested another year for experimentation and reformulation together with an intensive study of the principles of standard making.

A year later the Committee on Education authorized the printing and release of 3,000 copies of this *Proposed International Standard for the Church School* for "experimental use during a period of two years under the direction of the Special Committee on Standards of the Committee on Education."¹⁶

¹⁵ From minutes of Section IV of the Committee on Education for December, 1924, reporting the work of the Committee on Standards for the preceding year. (Minutes loaned by Dr. W. C. Barclay.)

¹⁶ Copies of this early printing are on file at the International Council of Religious Education office, 203 North Wabash Avenue, Chicago, Illinois.

The principles that influenced the development of this tentative standard were printed in the pamphlets that were distributed. These included, briefly:

1. The function of a standard is two-fold: for guidance, and for measurement.
2. Over-simplification of a standard means that many important items go unmeasured, for the educational process is not simple and not easily measured.
3. Standards should be educational in their application—a stimulus to continuous growth and achievement. This involves careful study of the standard before measurement is attempted. The latter process should include both self-measurement, and measurement by outside persons.
4. Standards should center in persons rather than in organization, materials, and methods.
5. Standards should be subject to constant revision as growth occurs.

During 1925 a new department of research was created by the International Council and much of the direction and analysis of experimentation was taken over by the director, Dr. Paul H. Vieth, in coöperation with the Committee on Standards. At the same time these general standards for the church school were developing, the committee was discussing, revising, and experimenting with a series of similar standards for various age groups in the church school and for vacation and week-day schools.

Standards A and B

By the end of 1928 the period of experimentation was considered closed, and Standards A and B, with their accompanying scoring manuals, were approved by the International Council of Religious Education and issued in 1929.

These instruments include twenty items grouped under four general classifications: curriculum, leadership, organization and administration, and housing and equipment. Standard A differs from Standard B not only in the number of possible points that may be achieved by a school, but also in the more detailed description of the items themselves. The plan of both

standards is similar in these descriptions—first comes a brief statement of why that item is considered important, and then a series of questions which “indicate what is required to attain” it. The text in Standard B, however, is simpler; there are fewer subdivisions of each item and fewer questions.

The standards not only serve as a scoring device but also provide suggestions for improvement of practice. For example, an “average attendance 70 per cent to 100 per cent of the average number belonging to the school” may be within the achievement of one school, but sufficiently beyond that of another to serve as a stimulus to increase the average attendance to at least 70 per cent. This double function is clearly stated in the introductory paragraphs and is apparent in most of the questions.

The paragraphs at the beginning of each standard state not only its objective but also how it should be used, define the term “church school,” announce that this is one of a series of standards for religious education in the local church, and present the accepted objectives of religious education. The pamphlets conclude with more detailed directions. There is a separate manual of specifications for scoring. In these scoring manuals the 500 points of Standard B are distributed among the twenty items in approximately the same proportion as are the 1,000 points of Standard A. The larger number of points in the latter are absorbed by both higher scores and more subdivisions per item. Standard A, as compared with Standard B, not only has higher scores for each item, but frequently sets a higher standard of achievement, such as requiring at least \$1.50 instead of at least \$1.25 as the minimum cost per pupil for which full credit is allowed.

Other Standards

THESE standards for the Sunday church school are part of a series including standards for various departments of the school and for week-day and vacation-school work.

In addition to these standards published by the International Council of Religious Education, a few have been developed by individual denominations. The General Board of Christian Education of the Methodist Episcopal Church, South has issued four *Programs of Work* designed for schools with differ-

ing enrolment and equipment. The first of these (B) is "for Sunday schools having seven organized departments and meeting in a building with at least six assembly rooms in addition to the church auditorium"; C is "for Sunday schools having four organized departments in addition to the nursery department, and meeting in a building with at least three assembly rooms in addition to the church auditorium"; D is to be used by even smaller schools; and E is "for the school with four classes and a membership of approximately 50 or less, meeting in a one-room building."

This gradation of size in the schools is reflected in the complexity of each program. Program E, for the smallest schools, has a possible 100 points, divided among ten items; Program B, on the other hand, delegates a possible 1,000 points to seventy-nine sections which give specifications for seven departments as well as the whole school. The purpose of these programs, like that of the International Council standards, is primarily to guide teachers and officers in "discovering points of weakness . . . and in formulating plans for making their Sunday school a better school."¹⁷ They also serve as "instruments for measuring efficiency" on the basis of the scores suggested.

Present Use of Standards A and B

THE International Council Standards A and B have already had wide distribution, but a recent investigation (1931) shows that actual use is somewhat limited.¹⁸ Returns from thirty-three denominations and thirty-two state councils of religious education show that about 36 per cent of the former and 62 per cent of the latter have officially adopted both standards. Most of the agencies, whether denominational or territorial, report that the standards are used "some" as compared with "very much" or "not at all." From these sixty-five denominations and state councils, each of which represents thousands of churches, only a relatively small number of church schools were reported as

¹⁷ *Program of Work B* (General Sunday School Board of Methodist Episcopal Church, South), p. 3.

¹⁸ Report on a survey of the use of the International Standards in Religious Education by E. R. Capewell, Northwestern University. Unpublished. MS copy can be secured from Department of Research, International Council of Religious Education, Chicago, Illinois.

having used the International Standards as intended, 38,081 of which had been printed since February, 1929. More of Standard B than of Standard A were in use.

It should be noted, however, that this very small number of church schools actually using the standards is by no means a measure of familiarity with standardized procedures. Through journals, conventions, institutes, and training classes, local church-school leaders have heard of the value of training teachers, or the use of graded lessons, or of a committee on religious education for conducting the educational work of the church. It would be difficult to estimate the possible influence in local church schools of the educational and promotional activities of denominational and state agencies for religious education, but such a measure is not necessary for this study. It is sufficient to know that the procedures in the standards are suggested for adoption in church schools of the country, that the standards are approved and promoted by denominational and state agencies which reach thousands of these schools, and that Standard B is more widely distributed than Standard A.

CHAPTER II

THE PROBLEM AND HOW IT WAS APPROACHED

The Purpose of the Study

THE problem of this study is set by the fact that leaders in religious education emphasize certain standards of procedure for local church schools. Probably the best-known formulations of these procedures are those referred to in the previous chapter as Standard A and Standard B for the Sunday church school. These, as already noted, are printed in the form of score sheets—1,000 points for Standard A and 500 for Standard B. The two are quite similar, except for some simplification of the latter for use in small schools. The less complex instrument, Standard B, has been selected as a basis for the present study.

These standards are an expression of what religious-education leaders have for a number of years considered the important means of achieving the ultimate goal of Christian education—Christian character and Christian living. A study of the history that lies behind these standards reveals that they have been framed largely in committees, with constructive evaluations and criticisms by a few other leaders in the field; they have been submitted to some experimentation, but in general they have been centrally planned for generalized conditions. The framers have come from denominations and territorial organizations that represent constituencies involving some sixteen million children of school age. Because a large number of persons are affected by these procedures, which are expected to function in actual practice in church schools, an investigation of the extent to which practice corresponds to the standards is a matter of some importance. Are these approved procedures found in the church schools of the country? Or are the standards formulated quite unrelated to the general practice? Has the fundamental Sunday-school stereotype been altered and, if so, is the new condition merely another stereotype?

A second set of problems centers around the question of the

practical value of these standards as conditions or evidences of efficiency. What evidence is there of positive relation between the standardization of a process and any other activities or results generally assumed to be closely related? For example, as compared with schools providing few training facilities, do schools that have a large number of facilities for the training of teachers show significant differences in other activities which may be considered to be related to training, such as the per cent of income devoted to benevolence, the number of classes studying current social or international problems, the socialization of service, and the amount of recreation? Similarly, what is the practical value of a committee on religious education, or of graded lessons?

Sources of Data

DATA for this investigation are available from 746 church schools representing an approximate enrolment of 158,000, scattered among 28 denominations. These are located in all parts of the United States, in communities of various sizes and various economic levels. There is a wide range in size and a similar wide variation in financial status, types of leadership, curricula used, housing and equipment. These schools, however, are located in churches served by seminary graduates only. Hence, the data are derived from situations that are probably somewhat superior to the majority of church schools in the country. Yet even these schools report activities that are still quite far removed from the procedures suggested in the standards. In this respect the present survey is in agreement with other statistical studies made in the last fifteen years, the best known of which is *The Indiana Survey of Religious Education*¹ made under the direction of Walter S. Athearn.

The questionnaire used for the study, a copy of which is in the Appendix, was incorporated in the general investigation of the work of local churches conducted as a part of the Study of Theological Education made by the Institute of Social and Religious Research and the Conference of Theological Seminaries. Information is available on approximately fifty items. These items include general facts about the location and denomination

¹ New York: Institute of Social and Religious Research, 1923 and 1924.

of the schools; the type of community where each is located; the size of schools and proportions of various age groups within the school; the leadership and the facilities for training this leadership; the curriculum used; kinds of records kept; housing and equipment; the financial status, including amount contributed by the church to religious education, amount raised in the Sunday school, and amount spent for benevolence. Many facts about the ministers and the work of the churches were available from the general study of the local churches already referred to. In addition, further information was drawn from the published reports of the United States Census Bureau, from unpublished census data gathered by the Theological Study, and from other aspects of the study of Religious Education of which this report is a part.

There were included in the questionnaire only items for which information could be readily supplied by ministers with at least the accuracy of the census reports gathered by the Government or by denominational officials. The respondent was free to omit any item concerning which he did not have the facts. No claim is made for the absolute validity of these returns and they are subject to the limitations inherent in the questionnaire procedure as such. Only bare facts were requested, however, and all computations were made by the directors of the study.² More adequate and more accurate data would require extensive local surveys of a large number of churches—a project far beyond the limits of the present study.

The questionnaires on religious education were sent to nearly five thousand ministers, including all the alumni of Yale Divinity School and the graduates in the five-year classes, from

² A few checks on the accuracy of the data are available. Distributions were first made on 636 cases. Later 110 cases were added. The addition of the 110 cases did not affect the statistical constants of the first distribution in respect to any of the items checked, such as geographical, denominational, occupational, and economic distribution, and per cents of schools fulfilling standard requirements as to presence of a committee on religious education, graded lessons, library of religious education, facilities for training, socialization of service, provision for recreation and special classes, and the like.

Also fifty-two Methodist churches for which conference reports were accessible agreed to the extent of $r.99$ in number of officers and teachers reported and were consistent to a lesser degree in size of schools reported. Comparison with census data as to size of population served showed an average for forty-one cases of 13,700 as against the census average of 10,900—a difference of $.5$ S.E. of the difference. Most of the discrepancies were slight.

1905 through 1925, of fifteen other seminaries. Scattering replies from twenty-three other seminaries came largely from the use of questionnaires at conferences—a plan which yielded few returns and supplied only 12.5 per cent of the data of the religious-education survey. From Table I the reader may obtain some idea of the proportion of questionnaires distributed that were returned and used. Specific data are given for eight of the seminaries that are represented by twenty or more questionnaires. From this table it can be seen that about 35 per cent of the blanks were returned and about 16 per cent were sufficiently complete to be included.

TABLE I

Analysis of Returns by Seminaries

	<i>Number Sent</i>	<i>Number Returned</i>	<i>Number Used</i>	<i>Per Cent Used</i>
<i>Baptist</i>				
Colgate-Rochester	131	36	25	19
<i>Congregational or non-sectarian</i>				
Yale Divinity School	1,850	625	279	15
<i>Evangelical</i>				
Eden Theological	140	28	21	15
<i>Methodist</i>				
Drew Theological	175	47	38	22
Garrett Biblical Institute	211	132	36	17
Boston University School of Theology	173	102	53	31
<i>Presbyterian</i>				
Presbyterian Theological (Chicago)	192	40	28	15
Princeton Theological	313	59	36	11
<i>Others</i>				
31 seminaries	1,522	593	230	15
Total	4,707	1,662	746	16

Methods and Typical Results

THE first section of the investigation will describe the available data so the reader may have a comprehensive picture of the location, size, and type of schools included in the study. These

distributions may be observed against the background of data about church schools in general which are available from both published and unpublished census reports, to show how the schools of the present study compare in location and size with church schools of the entire country.

After this preliminary description of the data and comparison with general conditions in chapter iii, the first problem will be attacked, viz., to what extent do church schools reflect the changing standards described in chapter i? The facts of internal organization will offer a basis for comparing actual practice with standardized procedures, wherever the latter are measurable, in administrative practices, leadership characteristics, church-school budgets, and various kinds of special activities. This will occupy chapters iv, v, and vi.

The report will then turn to the second problem: What practical values in standardization are revealed by a study of the interrelationships of the factors included in the survey? The usual statistical techniques of correlation and group differentiation are used. There will be noted, for example, the relationship between facilities for training and the following: size of the school; use of graded lessons; amount of money raised; per cent of income given to benevolence; cost per pupil; responsibility of the church for religious education as evidenced by amount contributed for that purpose; number of special classes; socialization of service activities; amount of recreation; number of boys entering the ministry. These factors are then related to the occupational and economic level of the community and the size of the population served by the church.

These interrelationships involve two sets of comparisons: (1) the difference with regard to any of the factors listed above between schools with "more" and schools with "less" training facilities; and (2) the difference with regard to these factors between two small groups of schools which have approximately the same range in enrolment, in socio-economic status of the communities where they are located, and in two of three significant factors, viz., facilities for the training of teachers, committee on religious education, and graded lessons, but which differ with respect to one of these last three factors.

These more precise comparisons are necessarily limited in number because of variability in the data. For example, out of

all the available cases, only about fifty are sufficiently alike in size, in socio-economic status of the communities, and in their practice with respect to graded lessons, a committee on religious education, and a library, to be used in discovering differences in the several items listed above that occur with differences in training facilities.

Two tendencies are apparent in these analyses: (1) that any factor by itself is not "making a difference" in other related activities; and (2) that more significant differences occur in schools with certain groups or "patterns" of factors taken all together when compared with schools without these patterns.

A closer analysis of the latter tendency is made in a series of comparisons of groups of schools that have and do not have certain of these patterns. On logical grounds, one of these combinations is selected for further testing. Fifty questionnaires, all of which report graded lessons, a committee on religious education, training facilities, and a library, are compared with 132 questionnaires, none of which report any of these items. These analyses seek to discover certain facts about enrolment and combinations of other factors which are found in these schools, or about differences in other activities that occur when these groups of schools are further equalized for occupational and economic status, for size of the population served, or for denominational affiliation. The results all point in the direction of greater activity in the schools with the four factors as compared with the schools without this particular pattern of activities.

Still another arrangement of data for noting relationships is the following: The ten largest schools are compared with the ten smallest and ten near the median enrolment of 176. Because of their diversity in size, these samplings from the extremes and the median of the size distribution clarify the likenesses and differences that occur in large and small schools. All the tendencies noted in previous analyses are tested further in these thirty schools—such as the relationship of more training facilities to size and then, in turn, to greater activity in several other lines, notably social service and recreation; or the relationship of greater activity to the possession of one or more of the four factors used in earlier tests—lessons, committee, training, and library.

The fact that schools develop more active programs only when a multiplicity of factors are present points to some underlying influence which is affecting all the educational work of the church. This may be quite local—the educational ideals of the community, or an aroused appreciation of religious education. Again, a vigorous leadership may sometimes affect church-school activity by creating a morale centering in personal influence. Some communities are more church- or Sunday-school-minded than others. People are inclined to give time and money to an organization which appears to be a going concern, and thus the large and active church school stimulates more activity, until cause and effect can no longer be separated one from the other. Psychological and sociological factors in local situations may operate to support the standardized procedures or, on the other hand, to render them quite ineffective.

Whatever may account for the appearance of procedures in agreement with the published standards, the process has not as yet greatly affected what may be called the Sunday-school stereotype—that core of characteristics which marks church schools wherever they are found, in communities large or small, wealthy or poor, farming or industrial, in any part of the country. This stereotype is clearly revealed in the detailed analysis of the thirty church schools—the ten largest, the ten smallest, and ten close to the median enrolment.

In the light of tendencies noted throughout the study, the final chapter of Part One, chapter x, will attempt to analyze possible influences that may be behind the situations discovered. Implications for the future of standard making will conclude this half of the volume.

CHAPTER III

GENERAL CHARACTERISTICS OF 746 SCHOOLS

BEFORE undertaking to report the facts regarding standard practices and their interrelation, it is necessary to describe the type of school represented in the data. Two limitations have already been noted: only churches served by graduates of theological seminaries have been included; and of these the graduates of only thirty-nine seminaries—all of the graduates of Yale Divinity School, the five-year classes of fifteen others from 1905 to 1925, and scattering cases representing twenty-three other seminaries. The careful and elaborate analyses made of the effects of this selection on the representative character of the data will be briefly summarized in this chapter.

The sources of information for this comparison are: the 1926 United States Census of Religious Bodies; supplementary and interpretative information prepared by C. Luther Fry¹ and Frank K. Shuttleworth;² data published by the International Council of Religious Education regarding the churches served by their organization.³ Comparisons will be made with regard to geographical and denominational distribution, rural and urban differentiation, and size. Additional data, available only for the schools included in the study, will be presented, showing the distribution of the cases by occupation and economic status, and type of population served.

Geographical Distribution of Schools

As already stated, the data used in the study are not drawn from a random sampling of all schools. They do not represent the entire church-school constituency. The 184,686 schools in

¹ *The United States Looks at Its Churches* (New York: Institute of Social and Religious Research, 1930).

² Unpublished data gathered for the Study of Theological Education.

³ Harry C. Munro, ed., *Go . . . Teach*. Report of the Quadrennial Convention of the International Council of Religious Education. Toronto, Canada, 1930.

the country that are connected with the 232,190 churches are geographically distributed in the manner shown in Table II. Only 28 of the 212 denominations of the country are included in the study. The majority of these 28 are among the denominations represented in the International Council of Religious Education, the organization which developed Standards A and B. The schools of these denominations are geographically distributed in column 2 of Table II. The bulk of our cases (93 per cent) are in thirteen denominations (Table IV) which contain 56 per cent of all the church schools of the country.

TABLE II

*Geographical Distribution of Church Schools in Per Cents
of Total Church Schools*

	1	2	3	4	5
	<i>All Schools (1926)</i>	<i>Schools of I.C.R.E.</i>	<i>Schools of 13 Denomi- nations</i>	<i>Served by Graduates</i>	<i>Included in Study</i>
New England	3.7	3.1	5.3	7.9	20.3
Mid-Atlantic	12.2	11.5	15.0	22.1	24.2
E.N. Central	16.0	15.0	16.9	19.6	23.9
<i>Northeast</i>	31.9	29.6	37.2	49.6	68.4
South Atlantic	21.1	23.9	17.1	13.6	9.8
E.S. Central	14.6	16.7	11.9	6.1	2.3
W.S. Central	13.3	14.3	11.2	6.0	2.2
<i>South</i>	49.0	54.9	40.2	25.7	14.3
W.N. Central	12.7	10.7	15.1	15.8	11.1
Mountain	2.7	1.8	2.7	2.9	2.7
Pacific	3.7	3.0	4.8	6.0	3.5
<i>West</i>	19.1	15.5	22.6	24.7	17.3
Total	100.0	100.0	100.0	100.0	100.0

The schools in these thirteen denominations are distributed in column 3 of Table II, and those of these denominations served by seminary graduates (64 per cent of the total) are shown in column 4. Column 5 gives the distribution of the cases included in the study.

Comparison of these columns shows a preponderance of our cases, even among the denominations most concerned, in the northeast area. This is only in part a consequence of the preponderance of Yale graduates (shown in Table I), as may be seen by comparing the distribution of replies from Yale graduates with the distribution of Yale graduates in general (Table III). They are about as well represented in other sections as in the Northeast.

TABLE III
*Comparative Geographical Representation of
Yale Graduates*

	<i>Total Yale Graduates (1900-1929)</i>		<i>Yale Graduates in Study</i>	
	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>
New England	209	25.8	84	30.1
Mid-Atlantic	131	16.2	39	14.0
E.N. Central	172	21.2	62	22.2
<i>Northeast</i>	512	63.2	185	66.3
South Atlantic	106	13.1	22	7.9
E.S. Central	31	3.8	9	3.2
W.S. Central	34	4.2	8	2.9
<i>South</i>	171	21.1	39	14.0
W.N. Central	70	8.6	33	11.8
Mountain	13	1.6	8	2.9
Pacific	45	5.5	14	5.0
<i>West</i>	128	15.7	55	19.7
Total	<hr/> 811	<hr/> 100.0	<hr/> 279	<hr/> 100.0

The denominational limitation also affects the geographical distribution, since some churches are more localized than others, as shown in Table IV.

The Denominational Distribution of Schools

THE denominational distribution of 739 of the 746 schools used in the study is given in Table V.

TABLE IV

*Area Distribution of Sunday Schools in Churches Served by
Seminary Graduates in Thirteen Denominations*

	<i>Total</i>	<i>Northeast Per Cent</i>	<i>South Per Cent</i>	<i>West Per Cent</i>
Baptist, North	3,160	72.0	3.4	24.6
Baptist, South	2,910	.8	92.6	6.6
Congregational	2,491	65.4	5.8	28.8
Disciples	985	29.0	36.4	34.6
Lutheran, Evangelical	2,571	45.3	8.9	45.8
Lutheran, Norwegian	949	22.4	1.0	76.6
Lutheran, United	2,159	72.0	15.9	12.1
Methodist Episcopal	4,628	63.3	7.1	29.6
Methodist Episcopal, South	950	..	88.9	11.1
Presbyterian, U.S.A.	5,109	57.5	13.9	28.6
Presbyterian, U.S.	1,501	..	95.8	4.2
Protestant Episcopal	3,383	57.7	25.5	16.8
Reformed	910	82.6	8.8	8.6
Total	31,706			

TABLE V

Denominational Affiliation of Church Schools of the Study

	<i>Number</i>	<i>Per Cent</i>
Baptist	52	7.0
Brethren	9	1.2
Congregational	172	23.3
Disciples	53	7.2
Episcopal	21	2.8
Evangelical	34	4.6
Lutheran	24	3.3
Methodist	193	26.1
Presbyterian	150	20.3
Reformed	23	3.1
Others	8	1.1
Total	739	100.0

The denominations which represent combinations, such as the Baptist or Methodist group, are composed largely of the northern branches of these churches: "Baptists" in Table V are 92.4

per cent Northern Baptist; "Methodists," 83.5 per cent Methodist Episcopal Church; "Presbyterians," 91.4 per cent Presbyterian, U.S.A. There are many wide differences between the northern and southern branches of these three bodies in geographical concentration, in urban and rural location, in per cents of schools in churches served by seminary graduates. Since the present study is predominantly northern, it is thought best to compare its data only with the data regarding the northern branches of these denominations. Such a comparison is shown in Table VI for five major denominations, which include 83.7 per cent of the schools.

TABLE VI

Geographical Distribution of Schools Served by Seminary Graduates in Five Denominations

	<i>Present Study</i>			<i>1926 Census</i>		
	<i>North</i>	<i>South</i>	<i>West</i>	<i>North</i>	<i>South</i>	<i>West</i>
Baptist	71.5	18.3	10.2	72.0	3.4	24.6
Congregational	77.9	3.2	18.9	65.4	5.8	28.8
Disciples	56.9	23.5	19.6	29.0	36.4	34.6
Methodist	59.0	17.5	23.5	63.4	7.0	29.6
Presbyterian	77.6	11.2	11.2	57.5	13.9	28.6

The Congregational denomination has far more replies than the per cents of schools in churches served by seminary graduates would seem to warrant. This is probably largely due to the fact that of the 279 Yale graduates represented in the survey, 128 (46 per cent) are in Congregational churches. These 128 Congregational replies from Yale graduates form 74 per cent of all the Congregational data in the study, and 17 per cent of all the replies.

Urban-Rural Differentiation

OF the total returns used in the study, 31 per cent are from rural territory and 69 per cent from urban.⁴ Of the total

⁴ Data were secured from the following questions used by the Theological Education Study: (1) "The membership of this church is drawn from (how many?) . . . miles from the church"; and (2) "The population of this area is about (how many?) . . ." A careful analysis of forty questionnaires showed that the respondents gave estimates very close to the figures of the 1930 Census.

schools in the United States, 72 per cent are rural. The proportion varies, of course, from section to section and from denomination to denomination, and the proportion found in the cases utilized is still further affected by the fact that urban centers draw more largely on seminary graduates than do rural districts. The facts for those churches of the thirteen denominations already cited which are served by seminary graduates are compared in Table VII with the facts for the cases used in the study.

TABLE VII

Per Cents of Urban and Rural Schools in Churches Served by Seminary Graduates—1926 Census and the Present Study

	1926 Census			Present Study		
		Per Cent			Per Cent	
	Number	Urban	Rural	Number	Urban	Rural
Northeast	15,711	59.4	40.6	459	70.1	29.9
South	8,152	43.3	56.7	95	56.0	44.0
West	7,843	43.8	56.2	120	73.3	26.7
Total U.S.	31,706	51.5	48.5	674	68.7	31.3

All sections are predominantly urban in the present study. The West shows the widest variation of percentages in the two surveys.

TABLE VIII

*Per Cents of Urban and Rural Schools in Churches Served by Seminary Graduates in Five Denominations**

	1926 Census			Present Study		
		Per Cent			Per Cent	
	Number	Urban	Rural	Number	Urban	Rural
Baptist	3,160	59.7	40.3	49	65.4	34.6
Congregational	2,471	54.0	46.0	153	68.0	32.0
Disciples	985	57.0	43.0	51	80.4	19.6
Methodist	4,628	48.3	51.7	183	62.3	37.7
Presbyterian	5,109	53.3	46.7	134	67.9	32.1

* As in Table VI, the 1926 figures exclude the southern branches of the Baptist, Methodist, and Presbyterian groups.

The per cents of replies from urban territory in the five larger denominations are all over 60, as shown in Table VIII.

Although four of these denominations are already well over 50 per cent urban, the proportions are still greater in the present study in all cases—most noticeably among the Disciples schools.

The Size of the Church Schools

SCHOOLS in churches served by seminary graduates show a higher average enrolment than Sunday schools in general. The larger schools among these are in urban territory and in the Northeast. The average for 720 church schools giving information in this study is 228. They range from 10 to 1,800 in enrolment, but half of them are smaller than 176 (the median point). The average is considerably affected by the presence of a few very large schools.

Comparisons with schools of the thirteen denominations served by seminary graduates and with the five major denominations are shown in Table IX.

TABLE IX

Average Size of Church Schools—1926 Census and Present Study

	1926 Census		Present Study	
	Number	Average	Number	Average
Sections of U.S.				
Northeast	15,711	214	488	224
South	8,152	211	100	212
West	7,843	174	125	252
Denominations				
Baptist	3,160	206	52	237
Congregational	2,491	161	164	179
Disciples	985	266	52	314
Methodist	4,628	300	191	249
Presbyterian	5,109	217	138	215

Some large differences are noticeable, but two averages are very close to the 1926 figures—the schools in the South and the

Presbyterian denomination. Both Disciples and Methodists have a wide difference in averages in the two sets of data—the former almost as much *larger* in the present study as Methodists are *smaller*. The West has the largest excess in average in the present study over the 1926 figures—a difference of seventy-eight.

If the preponderance of the Northeast and urban areas is taken into account, the difference between the sample used in the study and the general trend of the entire body of schools is reduced, as shown in Table X, which compares the 1926 census data with the figures for the present study for the urban churches of the five major denominations located in the Northeast.

TABLE X

Average Size of Church Schools in Five Denominations in Urban Territory in the Northeast—1926 Census and Present Study

	1926 Census		Present Study	
	Number	Average	Number	Average
Baptist	1,401	269	24	272
Congregational	913	226	74	229
Disciples	175	399	24	344
Methodist	1,540	430	67	314
Presbyterian	1,687	308	70	244

Approximately 59 per cent of the small schools enrolling 100 and fewer are in farming areas. Schools between 100 and 200 in size are found about equally in farming and industrial communities with a slightly higher per cent in the latter. The larger schools, however, are located in higher proportions in industrial communities. The average for farming communities (156) is much smaller than that for either the commercial or industrial, but the range of the distribution is much less.

The ratio of schools located in poor to those in wealthy communities (three to one in the smallest schools) gradually decreases as the size of the schools increases. There are more schools in poor than in well-to-do communities (71 to 46), but a larger percentage of them are among the smallest schools, 100

and under in enrolment.⁵ Only 16.7 per cent of the schools in poor communities, but 32.6 per cent of those in well-to-do communities, are over 300 in size. The averages for the three economic levels are: poor, 196; comfortable, 246; well-to-do, 286.

It would seem from these figures that there is a close relationship between wealth of a community and the size of the church schools, regardless of occupation. If occupation is considered, however, the farming areas are more homogeneous economically with somewhat fewer schools in both the poor and well-to-do communities than the industrial areas.

A close analysis of the relation of size of church schools to denominational affiliation as well as socio-economic background of the communities shows the schools of these five denominations well distributed in communities of all economic levels and occupational classes. The small schools of all denominations are located chiefly in farming territory; the large schools, more largely in industrial. This is just as true of denominations that are predominantly "industrial" as for Methodists, for example, which have a higher per cent of schools in "farming" over against other types of communities. It is also just as true for Disciples, with a high average size, as for Congregationalists, with the lowest average among these five denominations. Conversely, the facts indicate that a large school of over 500 in enrolment in farming territory is rare—only Disciples and Methodists have such schools—two in each.

These facts are comparable to the general distribution of small and large schools among the various types of occupations in communities.

The sizes of schools in communities of the several economic levels studied are also quite uniform in all the denominations. In general, schools in poor communities are small and those in more comfortable or well-to-do situations are larger. Congregationalists and Presbyterians tend to have smaller schools in well-to-do communities than Baptists and Methodists. The Disciples' cases in such districts are very few and quite scattered in size. The Baptists have no schools in this study under 100 in size in either poor or wealthy communities, all their small schools being in communities of the comfortable economic level.

⁵ Twenty-six and seven-tenths per cent of the "poor" and 13 per cent of the "well-to-do" are 100 or under in enrolment.

*Occupational and Economic Status of the Communities in
Which the Church Schools Are Located*

THE ministers who filled out the questionnaires used in this study also replied to an extensive series of questions in connection with the Study of Theological Education. These included the following: "The people who live in the area from which we draw our membership are engaged for the most part in (1. farming) (2. commerce) (3. industry) and most of them are economically (1. wealthy) (2. well-to-do) (3. comfortable) (4. poor) (5. very poor)." The 692 cases in the present study giving information on these items are distributed as in Table XI.

TABLE XI

*Distribution of Church Schools by Occupation and Economic
Status of Area Served by the Church*

	<i>Number</i>	<i>Per Cent</i>
Farming	261	37.7
Well-to-do	12	1.7
Comfortable	221	32.0
Poor	27	3.9
Very poor	1	.1
Commerce	131	18.9
Wealthy	2	.2
Well-to-do	18	2.6
Comfortable	111	16.1
Industry	300	43.4
Well-to-do	15	2.2
Comfortable	240	34.7
Poor	39	5.6
Very poor	6	.9
Total	692	100.0

The higher per cent of replies indicating "industry" as the prevalent occupation of the community is not surprising when one considers the urban concentration in the Northeast—the

industrial section of the country. The proportion of commerce and industry combined—62.3 per cent—is about the amount previously listed as “urban.” The communities have considerable homogeneity economically with 82.8 per cent in comfortable, as over against 6.7 per cent in wealthy or well-to-do and 10.5 per cent in the poor or very poor, economic levels.

The Congregational church schools included in the study are located in communities with the greatest economic homogeneity (87.2 per cent in the “comfortable” economic level), while the Baptist church schools are in communities showing the greatest economic diversity. The schools in poor communities representing the Baptist and Congregational denominations show equal proportions with farming and industrial occupations, but the Disciples schools in poor communities are more largely farming than industrial. For Methodists and Presbyterians, however, the reverse is true. In this study, the Methodist denomination is the only one with more schools in farming than in industrial areas, although Presbyterian schools in communities of these two occupational classes are very nearly equal in number. The Baptists and Congregationalists are represented by a higher percentage of church schools in well-to-do communities than in poor; among the Disciples, Methodist, and Presbyterian schools, however, more are found in poor communities.

Types of Population Served

THE following item in the Theological Education Study gives information concerning general characteristics of the districts in which the churches studied are located. “The population of this area is about (how many?) of whom about (what?) percent are foreign born and about (what?) percent are Catholic. The district surrounding the church is (1. residential) (2. factory) (3. business) (4. farming).”

These data have been given on 674 questionnaires and are summarized in Table XII.

The communities that are predominantly Protestant number 616, or 91.4 per cent of the total, and Catholic communities number 58 (8.6 per cent). About 40 per cent of the schools are surrounded by residential districts, 32.2 per cent are in farming districts, 8.8 per cent in factory districts, and 18.5 per cent in business districts.

TABLE XII

Types of Population Where Church Schools Are Located

	<i>Number</i>	<i>Per Cent</i>
Native Born	639	94.9
Protestant		
Residential	248	36.8
Factory	44	6.5
Business	102	15.2
Farming	213	31.6
Catholic		
Residential	20	3.0
Factory	5	.7
Business	7	1.1
Foreign Born	35	5.1
Protestant		
Residential	5	.7
Farming	4	.6
Catholic		
Factory	11	1.6
Business	15	2.2
Total	674	100.0

Summary of General Characteristics

THE church schools available for this study are concentrated quite heavily in the northeast section of the country. Yale Divinity School graduates, in a sample of thirty classes studied, are located in the Northeast in almost the same ratio as are the church schools included in this study.

The denominational classification of church schools is rather limited. Five denominations—Methodist, Congregational, Presbyterian, Disciples, and Baptist—include 83.7 per cent of the replies. Fifteen per cent of the churches of these groups that are served by seminary graduates are Congregational. The proportion of Congregational replies is 27 per cent of the total from these five groups. This disproportion is partly explained by the denominational affiliation of the Yale graduates reply-

ing to the questionnaires, 46 per cent of whom are serving Congregational churches.

Comparing the returns of the study with the facts for churches served by seminary graduates in thirteen major denominations, the study is shown to have a disproportionately large representation from the northeast section of the United States (68 per cent as against 50 per cent), and a disproportionately large representation from urban groups (69 per cent as against 52 per cent). The urban overweighting is apparent also in the larger per cent of schools that are located in commercial and industrial as compared with farming communities (62.3 per cent in the former; 37.7 per cent in the latter). Economically, the communities where church schools are located are medium ("comfortable" in the terms of the questionnaire). Only 6.7 per cent are in wealthy or well-to-do and 10.5 per cent in poor or very poor conditions. Protestant backgrounds predominate. Congregational schools are located in communities showing the greatest economic homogeneity, with 87.2 per cent in the "comfortable" level; a higher proportion of both Baptist and Congregational schools are located in well-to-do as compared with poor communities. The opposite is true for the other denominations.

About 25 per cent of the schools of this study enrol less than 100 pupils and about half are under 176 in enrolment. The average is 228, however, because of a few rather large schools ranging from 1,000 to 1,800 in size. The schools are so distributed in sections that 72 per cent of the smallest schools (under 100) are in the Northeast, constituting 27 per cent of the total number in that section. Small schools are generally found in farming areas and in communities of a poor economic level. Larger schools are located in industrial and wealthier communities. These facts are true in general for all denominations.

CHAPTER IV

ORGANIC FEATURES OF MODERN SCHOOLS

TWO-THIRDS of the schools of the study are located in the northeastern section of the United States, two-thirds are in urban centers, and about 84 per cent are affiliated with five denominations—Baptist, Congregational, Disciples, Methodist, and Presbyterian. They are all connected with churches served by seminary graduates and are above the general average in size.

In addition to resources naturally associated with larger enrolments, the fact that these churches are served by seminary graduates implies that the sample of cases studied is more likely to be sensitive to advancing standards in religious education than the general run of churches throughout the country. Whatever approximations to existing standards are found, will presumably be closer than in the case of church schools at large. The picture of church schools presented here is probably distorted toward, rather than away from, the standards.

As already noted, this picture cannot be complete but is necessarily limited to the type of data collectible by questionnaire methods. The outlines will follow as closely as possible the portrait of a good school presented in Standard B of the International Council. In this chapter four sets of comparisons will be presented: (1) pupil accounting; (2) leadership and training; (3) the minister's relation to the Sunday school; and (4) administrative and teaching aids, such as a committee on religious education, records, equipment, and course of study.

Pupil Accounting

ATTENDANCE

SOMEWHAT more than half the schools report an average attendance less than the 70 per cent required for credit on Standard B. Attendance figures vary, however, with location, denomination, occupational background, and economic level. These facts are given in Table XIII.

TABLE XIII

Medians of Per Cents of Attendance in Church Schools of Various Types Compared with Average Enrolment

	<i>Number</i>	<i>Per Cent Attendance</i>	<i>Enrolment</i>
Sections of U.S.			
Northeast	454	67.4	224
South	93	72.6	212
West	121	69.9	252
Denominations			
Baptist	47	63.5	237
Congregational	151	71.3	179
Disciples	51	72.5	314
Methodist	179	62.7	249
Presbyterian	134	68.5	215
Occupations			
Farming	246	66.0	157
Commercial	121	69.3	289
Industrial	281	70.4	259
Economic Levels			
Poor	66	73.5	196
Comfortable	539	68.6	246
Well-to-do	43	65.5	258

From this table it can be seen that the standard is reached by slightly more than half the schools in the South, among the Congregationalists and Disciples, in industrial communities, and in poor communities. These higher attendance figures are associated with smaller enrolments in the South, among Congregationalists, and in poor communities. This suggests that increasing size ordinarily carries with it additional burdens in the securing of regularity of attendance. Enrolments tend to outrun interest and to carry deadwood as the proportion that can be individually dealt with decreases.

DEPARTMENTAL GROUPING

Facts with regard to departmental grouping are available for 71 per cent of the cases, and among these the usual depart-

mental organization is rare. Only 22 per cent reported departmental divisions for pupils over twelve years of age. No standard exists as to the distribution of enrolment among age groups. The proportion of pupils of the different age groups, however, is a matter of some importance in picturing the total set-up of the average school, and this could be computed from the data reported. Interesting variations with the types of schools are shown in Table XIV.

TABLE XIV

Medians of Per Cents of Three Age Groups in Various Types of Schools

	<i>Per Cent over 25 to Total</i>	<i>Per Cent 18-25 to Number under 25</i>	<i>Per Cent 12-17 to Number under 25</i>
Sections of U.S.			
Northeast	22.5	13.6	30.6
South	28.2	17.0	29.7
West	24.4	13.9	28.9
Denominations			
Baptist	24.1	16.1	29.1
Congregational	9.7	8.6	31.3
Disciples	32.5	16.3	27.9
Methodist	25.5	16.0	29.3
Presbyterian	27.3	15.4	30.6
Occupations			
Farming	25.8	16.4	30.7
Commercial	20.8	12.5	30.8
Industrial	20.7	12.9	28.8
Economic Levels			
Poor	23.4	14.3	28.0
Comfortable	22.5	14.2	30.0
Well-to-do	26.2	12.5	30.8
<hr/>			
Total Distribution	22.8	14.2	29.9

The most striking deviation in the above table is in the Congregational church schools, half of which have less than 10 per cent adults in the total enrolment. The reader will recall that

church schools in this denomination are small but with a relatively high per cent of average attendance. Adults are enrolled in unusually large proportions in the South, among the Disciples, and in farming communities.

The per cent of high-school age (twelve to seventeen) to enrolment under twenty-five years of age is remarkably consistent throughout the table. The widest deviation from the median for the general distribution of all available cases is less than two points. Since the adults are excluded in making this computation, there is evidently here an indication of the uniformity of the appeal made by the church school to young people twelve to seventeen years of age. The appeal is not so strong as for earlier periods, and weakens still further for the ages eighteen to twenty-five. Although this period includes in the table two more years than the one preceding, the proportions of pupils within the college-age group are only about half as large as for the high-school age. The highest proportion is in the South and the lowest within the Congregational church.¹ The loss in enrolment at this point is no doubt accounted for in part by the exodus of young people to college and in part by the tendency of young people of these ages to affiliate with local church societies instead of with the Sunday school.²

CHANGES IN ENROLMENT

The changes reported on the questionnaires are those which have taken place within the pastorate of the minister answering the questionnaire. The total per cent of changes was divided by the number of years which a minister spends in the parish, to give a rough average per cent of annual increase.³

Among the 610 cases giving information, two report a loss in enrolment of 20 to 24 per cent; thirteen report a gain of over 100 per cent. In spite of this wide range, the median falls at 7.7

¹ The difference of 7.3 per cent, however, between the Congregational figure and that for the other denominations is only 2.2 times its standard error.

² Accurate figures on such enrolments are at present practically unavailable. This illustrates one of many points at which the lack of records prevents intelligent appraisal of the church situation.

³ The reader is referred to a recent investigation in this field by Nevin C. Harner, *Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States* (Bureau of Publications, Teachers College, Columbia University, 1931).

per cent average yearly increase.⁴ Only 4.3 per cent report a loss, but 46 per cent show practically no gain. Parts of the country show very little variation in medians: Northeast, 7.3 per cent; South, 8.3 per cent; West, 8.8 per cent.

No definite per cent of gain each year is suggested in the International Council standards, but in the *Programs of Work for Sunday Schools* published by the General Sunday School Board of the Methodist Episcopal Church, South, a 10 per cent net increase in membership is included under "credit electives."⁵ In the present survey, 36 per cent of the schools reporting had made an average gain of 10 per cent during the minister's stay.

In this connection it may be of interest to compare the size of schools with the size of the churches to which they belong. In this comparison the adults (over twenty-five) are excluded from the figures for the schools, and children (under thirteen) are excluded from the lists of church members. Only 271 blanks supplied the necessary information. For these cases the median ratio of school to church is approximately one to two. Many between thirteen and twenty-five are, of course, included on both rolls. This tendency for schools to enrol about half as many as are on the roll of the church offers a statistical problem deserving of more intensive study than these data permit. There is involved here the whole question of the functional relation of the school to the church. To what extent is it assimilating to its membership the children of present members and to what extent is it drawing upon outside sources? Data for the study of even this elementary problem are not available in Protestant churches today. Bare factors of gross or even of net increase do not tell the inside story of the profits and losses of church effort.

Leadership and Training

A STUDY of ages, educational background, and teaching experience of the leaders should give some idea of the educational standards of the church school. A school having a large proportion of young teachers with little educational background and almost no teaching experience has less chance for functioning

⁴ By actual count in New Haven, Connecticut, the increase for one year for thirteen schools was 5 per cent.

⁵ General Board of the Methodist Episcopal Church, South, *Programs of Work for Sunday Schools of the E Type*, p. 23 (also in similar programs for B, C, and D type schools).

efficiently than a school having mature leaders a large per cent of whom are college graduates with possibly public-school-teaching experience. An analysis of the schools in this survey includes facts about the proportion of college graduates and day-school teachers on the staff, the per cent of men, the per cent of leaders that are under twenty years of age, and the number of leaders that are paid. The discussion of this chapter will not only give these facts about the personnel, but also present the opportunities provided by these church schools for improving the quality of leadership by means of training.

PERSONNEL

In the *1926 Census of Religious Bodies*, the number of officers and teachers to a school is given as thirteen for thirteen denominations.⁶ In the five denominations represented most frequently in this study (Baptist, Congregational, Disciples, Methodist, Presbyterian), the census figures average sixteen teachers and officers to a school. The corresponding figure for the schools of the present study is approximately twenty-three.

The average number of pupils per leader in the present study is eight as compared with nine for the schools of the five major denominations.

Thirty-one per cent of the schools report that all the leaders have grown up in the church—in half of the cases this is true of 80 per cent or more of the leaders. Over half the schools report that all the leaders are church members, and 14 per cent more report but one leader who is not a church member.

Religious education has a characteristically volunteer leadership. Over 92 per cent of the schools pay none of their leaders. One school pays as many as fifty teachers; thirty-five schools report that one teacher is paid.

In half the schools 25 per cent or fewer of the leaders are men. Size of the schools makes no difference in this factor; among large and small schools alike the men provide a smaller proportion of the educational leadership than the women. In view of this tendency, the 6.6 per cent reporting that their leadership is more than half male would be worthy of special study.

⁶ *1926 Census of Religious Bodies*, Table XVI, p. 122.

Data concerning the ages of leaders are stated in terms of per cent under twenty years of age. In the light of the qualification of maturity as well as experience, suggested in the standards, it is significant to note that in half the schools in this study more than 13.6 per cent of their leaders are under twenty years of age.⁷ The range for the middle half is from 5.7 per cent to 22.5 per cent. In one small school 80 per cent of the leaders are too young to vote.

College graduates among the leadership of church schools are comparatively rare. Half the schools have fewer than 13 per cent college graduates on their educational staff; about 20 per cent of the schools have practically none. The range for the middle 50 per cent of schools is from 5.9 per cent to 23.1 per cent. Four schools, however, report that all the leaders are college graduates.

Day-school teachers giving their services in church schools are even more rare among the cases reporting in this study. On the average, 8.2 per cent of the present leaders are day-school teachers. In the mid-half of the schools the range is from 3.7 per cent to 12.4 per cent. One school between four hundred and five hundred in enrolment reports that 75 per cent of the staff are day-school teachers.

These facts are summarized in Table XV.

TABLE XV

Church-School Personnel

	<i>Number</i>	<i>Q₁</i>	<i>Median</i>	<i>Q₃</i>
Number of officers	734	3	6	10
Number of teachers	750	10	15	25
Number of teachers paid	672	0	0	0
Per cent grown up in church	707	45.7	79.0	100.0
Per cent members of church	614	98.0	100.0	100.0
Per cent men	702	18.3	25.5	30.4
Per cent under twenty years of age	690	5.7	13.6	22.5
Per cent college graduates	693	5.9	12.8	23.1
Per cent day-school teachers	693	3.7	8.2	12.4

⁷ The reader is referred to the question, "Is he [the teacher] of sufficient maturity to command the respect of the group he teaches?" in the International Council Standard B, p. 11.

TRAINING

The small proportion of college graduates and day-school teachers among the leaders of church schools has some bearing on the problem of training. Obviously, whatever helps these teachers to appreciate and use more progressive methods in religious education must begin at the present educational level of the staff. The presence of many leaders under twenty years of age complicates the situation. The characteristics of the leadership reported in the above analysis suggest that every possible opportunity should be used by these churches to take advantage of existing training facilities. These take the form of a library of religious education, frequent and regular workers' conferences, a training class for young people, representation at young people's summer camps and conferences and at community training schools.

These means of training are suggested in the standards. In respect to workers' conferences alone, no credit is allowed for fewer than five a year, yet in this study 33.7 per cent of the schools report fewer than five such meetings.⁸ The most common frequency is monthly.

Among the other opportunities for training suggested, the training class is the one about which most is known. Out of 715 replies 49 per cent have such a class "sometimes"; 26 per cent "usually"; and 25 per cent "never." In half the schools two teachers or even fewer have attended summer conferences or gone to a community training school. Likewise, in half the schools three or more young people have attended summer camps and conferences. Thirty-three per cent report no teachers attending summer conferences; 45 per cent have no teachers in community training schools; and 26 per cent send no young people to summer camps and conferences.

In the standard, the library is listed as one of the means for improving the teaching. In spite of this emphasis, 61 per cent of the schools report no library of any kind. An analysis of the remaining cases reveals that 87 per cent circulate books on religious education. Sixteen per cent of these have only the educational books, but in the other schools such books are combined with fiction, biography, or religion. Only 55.5 per cent have

⁸ Those reporting that workers' conferences are held "occasionally" (16 per cent of the total) are included in this group.

books of fiction; 68 per cent are equipped with biography; 79 per cent with books on religion.

With only 33 per cent of all the schools provided with books on religious education, with few college graduates or day-school teachers available, with only a fourth of the schools maintaining training classes regularly, and with only one or two teachers available who have had training in community schools or summer conferences, one can see that the moderate standards emphasized by the International Council are as yet far from being achieved even at this most critical point of personnel.

The Minister's Relation to the Church School

THE minister's relationship to the educational work in his church is, in part, a leadership problem. In some cases he functions in an administrative position as the superintendent of the church school or chairman of the education committee. In a large number of cases he acts as "general supervisor." It is well known that traditionally the church school is a laymen's organization, which functions rather continuously throughout the "goings and comings" of the ministers. Just how true this still is for the schools in this study may be shown in the following analysis, where the facts about ministers and their relationship to their church schools have been separated from other leadership data. Our interest centers first in the minister himself and then in an analysis of his relationship to the church school.

The ministers reporting in this survey are largely middle-aged men of experience, receiving salaries somewhat higher than ministers in general, and having been in their present positions, on the average, two and one-fourth years. In the average school, the time factor alone would prevent much constructive help from the minister. However, if within this period considerable time were given each week to the church school, this concentration of energy might counteract the limitations of the shorter term of service. In a study of 687 cases in the Theological Study, it was discovered that ministers gave on the average about 5 per cent of their time to educational duties.⁹ This is very little more than the time given to the "janitor serv-

⁹ From unpublished data in the Study of Theological Education, compiled by Dr. Frank K. Shuttleworth.

ice" which some ministers find it necessary to perform. This estimate was made for both untrained and trained ministers, so is not quite comparable with the material in the present study, which reports a median of 17 per cent of the minister's time as devoted to Sunday-school work.

Thirty-six per cent of the ministers report having just one activity in the church school, although almost as many devote their time to two activities. About 65 per cent are teachers, 63 per cent are general supervisors, and 30 per cent act as chairmen of religious-education committees. In addition, 13 per cent serve as superintendents and 18 per cent as club leaders. Here is evidence of considerable deference to the minister as an educational leader—yet the general tendency to devote only 17 per cent of the week's time to this phase of the church's activity suggests that his contribution must be rather limited.¹⁰

Only 450 ministers gave facts about the size of confirmation classes. They range from 2 to 350 members, but the median is 14 members.

Administrative and Teaching Aids

THE questionnaires sought information about the following items: (1) whether or not the work of the school is under the direction of a committee on religious education; (2) the number of rooms and amount of other equipment available; (3) the kinds and permanency of the records; (4) the length of the session and the subdivision of this time among various activities; (5) the kind of lessons used and whether or not these materials had been changed within the pastorate of the minister answering the questionnaire. All of these practices are mentioned with some qualifications in the standards.

THE COMMITTEE ON RELIGIOUS EDUCATION

The unification of the educational work of the church was at one time in the hands of one man—the superintendent—or perhaps the minister himself, acting as superintendent. In recent years, however, there has been more emphasis on the school as the educational agency of the church. The standards say that

¹⁰ Cf. the International Council *Research Service Bulletin* No. 9, on "The Religious Education Activities of Three Hundred Pastors," 1932.

the best way to accomplish this unity of program is by "putting the general direction of the church school in the hands of a church board, council, or committee on religious education." This unequivocal standard is carried out in practice in about half the schools of this survey. There are 711 cases giving information: 356 have, and 355 do not have, such a committee.

ROOMS AND EQUIPMENT

Half of the church schools in this study have fewer than six classrooms or clubrooms in addition to the church auditorium, and the correlation between the number of rooms and the number enrolled in the school is only .65. One school reports as many as eighty-four rooms, but, on the other hand, 6.6 per cent of the schools have no rooms for educational work except the church auditorium. The mid 50 per cent of schools have between three and eleven rooms.

The investigation of equipment was limited to a check list including the following: gymnasium, playground, pool, workshop, stage for church plays, moving-picture apparatus, the number of blackboards, seats adjusted to the size of pupils, a table for each class, and chairs with tablet arms. A distribution was made on the basis of the number of different items in this list that were reported for each school—with the exception of blackboards. If the number of the latter equaled or exceeded the number of rooms, two credits were given instead of one. This procedure made a possible score of eleven for a school—a score not found, however, in any school. Nineteen report no equipment; half receive a score of four or less, the blackboard being the most ubiquitous item.

RECORDS

Information in the questionnaires about records is comparatively meager, but the facts given show that records are rather poorly kept. Only 533 cases are available: 58.7 per cent of these report no records for individuals accessible for several years back. In a few more cases (13.7 per cent), records for groups (classes, departments, or the whole school) are available over a period of years, but individual records are kept only from Sunday to Sunday. A total lack of any kind of individual

record, either temporary or permanent, is noted in 41.4 per cent of the cases. The emphasis on records in the standard is evidently not as yet widely reflected in practice.

THE SESSION

Church-school sessions are generally reported to be one hour in length. The opening varies from none at all to forty-five minutes, with a median of seventeen minutes. Forty-one per cent of the schools report thirty minutes for class work, and 79 per cent state that ten minutes or less is given for closing. The smallest amount of time spent in class work is ten minutes; on the other hand, four schools report sixty minutes in class. Closing exercises are apparently omitted entirely in 21 per cent of the schools.

Fifty-four questionnaires named other activities that are usually included in the rather brief session of the church school. Most of these are routine matters of little educational significance, such as passing from class to class or into church, taking attendance, or making announcements—yet the time used is from five to twenty minutes. A few reported such regular activities as a junior church, recreation, story-telling, drill work, dramatization, special mission lesson, or a pastor's talk, which may indicate a more constructive use of the time.

LESSONS

Three types of lesson materials, information about the publishers, and changes made in lessons were incorporated into the following question from the religious-education questionnaire:

When I began my present work in (date) the Sunday school was using the (Closely Graded) (Departmental Graded) (Uniform) lessons published by At present the Sunday school uses the lessons, published by and the lessons, published by

Replies in both parts of the question indicate that in some schools two or three types of lessons are used. At the time of filling out the questionnaire, however, 71 per cent of these church schools were reported as using but one type of lesson. The distribution of 669 cases is given in Table XVI.

TABLE XVI

Types of Lessons in Church Schools

	<i>Number</i>	<i>Per Cent</i>
One type		
Denominational Uniform	102	15.3
Denominational Departmental	200	30.0
Denominational Closely Graded	164	24.5
Independent Graded	12	1.8
Two types		
Denominational Graded and Independent Graded	13	1.9
Denominational Departmental and Uniform	67	10.0
Denominational Graded and Uniform	90	13.4
Denominational Graded and Departmental	21	3.1
Total	669	100.0

Schools using the closely graded, either wholly or in part, amount to 44.7 per cent of the total; departmental graded lessons are used by 43.1 per cent, and uniform lessons by 38.7 per cent, of all the schools reporting. Lessons which meet the standard requirement of "graded and well adapted to the age, interest, and needs of the pupils"—interpreted as being met by the use of "closely graded," "group graded," or "departmental graded"—are used wholly by 61 per cent, and wholly or in part by 84 per cent, of the schools.¹¹

In 7.3 per cent of the cases a shift from uniform to graded lessons was made during the incumbency of the present pastor, and in 1.3 per cent a shift from graded to uniform appeared.

Summary

THIS chapter aimed to analyze the internal organization of church schools to discover the relation of existing patterns to the published standards. The material of the chapter is set forth here in a series of brief statements that will give the reader a bird's-eye view of the administrative picture in the church schools of this study.

Average Attendance. Over half of the schools have less than

¹¹ In subsequent analyses the questionnaires reporting only graded lessons are reduced by nine, making the per cent read 55 instead of 61.

70 per cent average attendance—the lowest per cent for which any credit is given in the standards.

Age Groups. Departments are not standardized for the pupils over twelve years of age, but they show considerable uniformity in enrolment proportionate to the size of the school in various sections of the country and in the different denominations. Distributions of the per cent of high-school age to the total enrolment under twenty-five years of age show a median close to 30 per cent even under varying conditions of location and denominational affiliation; the per cent which the college age bears to the total under twenty-five shows wider variations but is consistently about half the proportion of high-school age. Adults, under most conditions, constitute about 23 per cent of the total enrolment.

Changes in Enrolment. About 36 per cent report a gain of 10 per cent or more per year. Nearly half report neither gain nor loss.

Ratio of the School Enrolment to the Church. Schools are not generally as large as churches. The central tendency is for pupils twenty-five years of age or younger to number less than half the church members thirteen years of age and over.

Leadership Personnel. The leadership is made up very largely of church members, who are not paid for their services. They are generally women, over twenty years of age, neither graduates of colleges nor day-school teachers.

Training of the Leadership. Several varieties of training facilities are found among the schools of the survey. About 66 per cent report at least the five or more staff meetings a year that are specified in the standards. Only 26 per cent “usually” have a training class in the church school. Half of the schools send two or more teachers to summer conferences or community training schools, and three or more young people to summer conferences for young people. Nevertheless, 33 per cent report no teachers attending summer conferences; 45 per cent have no teachers in community training schools; and 26 per cent send no young people to summer camps and conferences. Workers’ libraries containing books on religious education are provided in only 33 per cent of the schools.

The Minister’s Relation to the Church School. Teaching and general supervision are reported as the two activities performed

most frequently by ministers. About 57 per cent of the ministers hold confirmation classes regularly. These are generally small and made up of young people under twenty-one years of age, the majority of whom join the church the same year.

These services to the educational work of the church take less than 17 per cent of the minister's time in half of the cases reporting. These ministers are mature and experienced men.

Committee on Religious Education. The suggestion in the standard of "putting the general direction of the school under a committee on religious education" is carried out in about half of the cases.

Rooms and Equipment. Six rooms is the median point in the distribution for schools reporting this item. Both rooms and equipment show some correlation with size. A distribution of schools with respect to equipment shows that half of them have three or less of the items listed—such as a table for each class or seats adjusted to the size of the pupils. Very nearly all the schools have blackboards, but rarely enough for one in each room.

Records. Information is rather meager and records themselves are somewhat poorly kept. Permanent individual records (part of the standard requirement) are reported in only 41 per cent of the schools. Another group of 41 per cent report no records of any kind for individual pupils.

The Session. The standard requirement, which is also the traditional stereotype, of a sixty-minute session is the general practice. Thirty minutes for class work and about fifteen minutes for opening are reported most frequently. Closing is frequently omitted, or uses but ten minutes or less of the session, in 79 per cent of the schools.

Lessons. Graded lessons (either the departmental or closely graded) are rather generally adopted in part or wholly among the schools of the survey, about 61 per cent reporting that only graded lessons were in use at the time of the study. Of the shifts during the time the minister had been in the parish, most were from one kind of graded material to another; 7.3 per cent changed from uniform to graded, and 1.3 per cent from graded to uniform.

CHAPTER V

FINANCIAL SUPPORT

IF the religious-education expenditures are figured on the basis of amount spent per Sunday-school member, only 20 per cent spend more than \$1.00 per member per year. The average is only 52 cents. Even when a proportionate amount for the cost of the upkeep of buildings is included, the total per pupil averages only \$4.52 per year. This figure stands in vivid contrast with the average amount spent by communities for public-school education in 1929-30. Such expenditures for the entire United States amounted to \$90.38 per pupil for that school year.¹ The comparison, however, ignores the difference in time given to public and religious education. The cost per pupil hour is about ten cents in each case. As the churches usually have no paid leadership, their costs seem high for what they get.

The attitude of religious-education leaders toward financing the educational work of a church is well expressed in the following:

Its educational work should represent a major investment on the part of the church. The scale on which the community supports its system of public schools provides a suggestion for the seriousness with which the church ought to face this question of finance. As the program of the church becomes increasingly educational, the budget of the church will become increasingly an educational budget.

The educational work of the church should be included as a regular portion of the annual budget of the local church, and should be financed in the same manner as are salaries and current expenses.²

¹ "Public Elementary and Secondary Education in 1930," *Journal of the National Education Association*, April, 1932, p. 126 (prepared by the Research Division of the National Education Association).

² *The Educational Work of the Church* (International Council of Religious Education, 1930), p. 24.

Amounts Spent by Churches on Religious Education

AN investigation of the amounts given to religious education in these churches reveals the rather startling fact that 61 per cent of the churches reporting this item spend nothing on their educational work. Half of the remaining churches spend less than \$180 per year.

The apparent disregard of the educational budget in over half of the churches is one index of the status of religious education in the local church. In spite of the declaration in the standard that a "church should make provision in its budget for the running expenses of the school," actual practice in these churches of the survey indicates a lack of seriousness in ap-

TABLE XVII

Distribution of Amounts Spent per Pupil by Churches of Different Types

	<i>Number</i>	<i>Per Cent Spending Nothing</i>	<i>Per Cent Spending 1 Cent to \$1.50</i>	<i>Per Cent Spending over \$1.50</i>
Entire Distribution	534	60.9	25.8	13.3
Sections of U.S.				
Northeast	365	61.4	23.6	15.0
South	69	66.7	29.0	4.3
West	93	53.8	35.5	10.7
Denominations				
Baptist	36	66.6	25.0	8.4
Congregational	125	45.6	28.8	25.6
Disciples	40	70.0	20.0	10.0
Methodist	137	64.3	30.7	5.0
Presbyterian	93	66.7	21.5	11.8
Occupations				
Farming	188	64.4	28.7	6.9
Commercial	96	53.1	26.0	20.9
Industrial	214	61.7	25.2	13.1
Economic Levels				
Poor	50	74.0	14.0	12.0
Comfortable	410	61.0	28.8	10.2
Well-to-do	38	44.7	21.1	34.2

proaching religious-educational responsibilities. It is generally conceded that people give where they feel vital interest and real responsibility. From published reports of the denominations one might infer that the indexes of success in a church are: the amount of total contributions, the minister's salary, the amount of benevolences, and the payments to denominational mission projects. The amount given to religious education does not yet rank with these other items in local and denominational expense accounts.

Table XVII summarizes the cash outlay for religious education made by churches, in addition to what the Sunday schools themselves contribute.

The most noticeable variations in this table are in the Congregational church and in churches located in communities of the poor and well-to-do economic levels. A significantly larger proportion of the Congregationalists spend something on religious education than of churches in general.³ The same is true for churches in well-to-do communities.⁴ A markedly smaller proportion of churches in poorer communities, however, actually give anything to Sunday-school work.⁵ One in every four of the Congregational churches gives over \$1.50 per Sunday-school member. Other denominations have fewer than one in every eight giving this amount. Thirty-four per cent of the churches located in well-to-do communities give over \$1.50 per pupil, but at no other point in the table is the Congregational per cent approached.

Amounts Raised by Church Schools

THE relationship between the amounts raised in church schools and the total contributions of the churches of the survey is expressed in one way by a correlation of .74. The relation between these two items in any one church, however, has been figured in the form of a ratio, and these ratios, in turn, arranged in a frequency distribution. In this distribution half of the schools where information is available report church-school contributions that are less than 7 per cent of the church contributions. This has almost no relationship to size of these schools, the cor-

³ The difference is three times its S.E.

⁴ The difference is about twice its S.E.

⁵ The difference is about twice its S.E.

relation being .14. One large school of 1,800 enrolment reported an amount raised that equals only 1.8 per cent of the total contributions in that church. Another school with 1,600 members raised annually a sum that is 57 per cent of the church contribution. On the other hand, a small school with less than 50 members reported the amount raised as equivalent to 59 per cent of the total contributions of the church. No school raises as much as the church; the highest ratio is 87 per cent.

The median church-school budget is \$298.50. Thirty-one schools raise only \$50.00 or less.

Half of the schools in the study raise less than \$1.84 per member annually. This figure is a better index of the seriousness with which people are approaching the problem of training in giving. Considering for a moment that the church-school year includes a possible forty Sundays, one can estimate that in half of the schools each member gives less than 4.6 cents per Sunday.

Size has nothing to do with the amount given. High amounts as well as low amounts occur in schools of all sizes. But it should be recognized that the amounts raised per pupil are figured on the basis of the total school enrolment, including adults, and the latter doubtless contribute more each Sunday than children. If this fact were taken into account, the estimates would be even lower for children. Yet it is on these small amounts contributed each week that church-school children are acquiring their habits of giving.

How Expenditures Are Determined

It is possible that one reason for small church-school contributions is found in the fact that pupils are often unaware of how their money is spent. They give automatically—because parents tell them to, or because others are doing it—without any personal desire for giving created by a need which they have recognized themselves. They often have nothing to say about the expenditure of the money which they contribute. An evidence of the widespread practice of determining church-school expenditures by some agency other than those who give the money is found in replies to the questionnaires.

An opportunity was given to indicate three ways in which church-school expenditures might be determined: (1) in ac-

cordance with denominational quotas; (2) by vote of the teachers and officers; or (3) in ways decided by the pupils. About half the schools use the second method exclusively (by vote of the teachers and officers), and a third more use it in combination with one or both of the others. Only 3.3 per cent spend money in ways decided by the pupils exclusively, although 21 per cent more combine this method with others. Denominational quotas are considered by 33.2 per cent of the schools and 12.5 per cent spend money exclusively by these quotas.

Denominational differences both in method of deciding on how money shall be spent and in proportions devoted to benevolence are shown in Table XVIII.

TABLE XVIII

Methods of Determining Expenditures in Relation to Contributions

		<i>Per Cent of Schools Where Expendi- tures Are Deter- mined by Pupils, Wholly or in Part</i>	<i>Per Cent Spent for Benevolence</i>	<i>Amount Spent for Benevolence per Pupil</i>
	<i>Number</i>			
Baptist	40	22.5	22.5	\$.47
Congregational	127	37.9	33.3	.52
Disciples	46	26.0	34.3	.82
Methodist	158	16.4	31.9	.49
Presbyterian	122	19.5	27.7	.58

Evidently the amounts and per cents spent on benevolence are determined in part by other factors than pupil control of expenditures, although there is apparently some relationship between the two.

Church-School Expenditures

TABLE XIX summarizes the items of the church-school budget.

This table shows characteristics of distributions as well as giving the reader some idea of amounts or per cents of each item that are found in the church schools of this study. In all

TABLE XIX

Distributions of Church-School Budget Items

	<i>Number</i>	<i>Q₁</i>	<i>Median</i>	<i>Q₃</i>
Amount raised	645	\$152.60	\$298.50	\$589.80
Amount raised per pupil	630	1.25	1.84	2.64
Amount spent for supplies	549	79.40	158.60	339.06
Amount spent for benevolence	573	36.60	86.15	198.70
Amount for benevolence per pupil	557	.29	.56	1.02
Cost per pupil	441	.77	1.24	1.89
Per cent spent for benevolence	544	20.5%	31.1%	48.9%

cases the difference between the median and the third quartile is greater than that between the median and the first quartile. This indicates a concentrated grouping of cases in the latter interval as compared with the former, and a wider range among the higher amounts or per cents than in the lower.

The amounts spent on the church schools themselves may well be compared with the amounts spent for others. Half of the schools give less than \$86.15 for benevolences, as against a median of \$158.60 for supplies. The third quartile point for benevolences is \$198.70 and for supplies \$339.06.

A better idea of the proportion of benevolences to the total amount raised in church schools is obtained from a distribution of per cents. The median point of 31 per cent indicates that half of the schools give for benevolence less than one-third of what they raise. One-quarter give more than 48 per cent, but one-quarter give less than 20 per cent of the amount raised in the school.

The benevolence gifts per pupil correspond. Half of the schools report less than fifty-six cents per pupil and 25 per cent, less than twenty-nine cents per pupil each year. The reader can estimate roughly that these figures amount to about one cent or less per pupil each week given for others by members of half of these schools. The fact that in a large per cent of these schools the pupils themselves have no share in determining how their money is spent, may be one reason for the low amounts indicated in the foregoing data. The picture is not altogether black, however. About ten schools report benevolence amounts that mean approximately ten cents or more for each

pupil each week. Twenty-five per cent of the schools report over \$1.00 per pupil for the year.

A significant comparison at this point is that between the estimated cost per pupil in these schools of the study and the above amounts raised in the schools and given to benevolence. Not many cases are available for these cost estimates. The figure on each questionnaire was obtained from reports on the amount spent by the church on religious education plus the amount spent for supplies in the church school, the sum being divided by the number of pupils. The cost of overhead is not included. The number of questionnaires that give information on all three of these items is only 441. A distribution of these cases, however, shows a median at \$1.24. This amount is practically equal to the standard rating of \$1.25 which is the *least* that a school should spend per year for each pupil enrolled. Nevertheless, half the schools giving the necessary information fall below this point. On the other hand, the total cost per pupil in 37 per cent of these schools is over \$1.50—the amount stated in Standard A, which is designed for more advanced schools that want to aim for greater efficiency. The upper quartile point in the distribution is \$1.89.

Summary

BESIDES providing for space, light, and heat, the majority of churches spend nothing on their educational work. Cash outlays by churches for Sunday-school supplies, etc., amount to more than \$1.50 per pupil per year in about 13 per cent of the churches.

One of the outstanding situations revealed by the study is the very slight variation from one type of church to another in the amount of money raised per pupil and the per cent given to benevolence. Economic status makes little difference in this proportion, though the *amount* per member thus spent is ten cents less in poor communities than in comfortable communities, and one cent less in well-to-do communities than in churches of the comfortable group.

Among denominations, the Disciples raise the most per member, give the highest per cent to benevolence, amounting to the most per pupil. The amount raised per pupil in Congregational schools is apparently the least of any denomination, but a

higher proportion of the budget in local schools is spent for benevolence as compared with other denominations with the exception of the Disciples.

An analysis of denominational differences in the method of determining expenditures in local church schools shows the Congregationalists with the highest per cent of schools that allow pupils to determine either wholly or in part how their contributions shall be spent.

Parts of the country differ very little in benevolence budgets. The schools in farming territory raise a smaller amount per member than those in other types of communities, although the per cent of the total budget given to benevolence is higher than in schools serving industrial areas.

CHAPTER VI

TRANSCENDENCE OF THE STEREOTYPE

THE last two chapters have revealed the presence of a Sunday-school stereotype much older than the International Standard and not as yet greatly affected by it. This traditional practice includes the limiting of the session to one hour a week, reliance upon volunteer and largely untrained leadership, the focusing of interest upon children under eighteen years of age, the financial independence of the Sunday school from the church.

Opportunity was given in the questionnaires to report types of work not included in the traditional stereotype in response to the peculiar needs of the constituency or to the pressing problems of the day. The investigation included information about organized classes, classes studying special local or international problems, organizations for young people under twenty-five years of age, special work for occupational or professional groups in their communities, socialization of service, recreational activities, number of boys entering the ministry, week-day and vacation church schools.

Organizations

ORGANIZED classes that meet during the week as well as on Sunday are reported in 61 per cent of the schools, and half the schools have from two to four such groups. In addition, some 84 per cent of the schools report organizations such as Boy Scouts and missionary societies. About half the cases, however, have only one or two of them.

Special Classes and Programs

THE questionnaire gave opportunity to check any of the following problems that might be used by one or more classes as a course of study: international questions, industrial problems, local politics, local industrial situations, prohibition, racial questions, and marital problems. Only 26 per cent of 599

schools report any such classes, about half report that one of the problems has been made the subject of study, and eleven schools report that six of the seven are included in the program. Local problems receive only slight recognition—a commentary on the tendency of churches to deal with abstractions.

Data concerning special work for occupational groups—as well as regarding social-service activities and types of recreation—were obtained from the Study of Theological Education. The facts relate to the church as a whole rather than merely to the Sunday school. Even less than the amount of work reported is therefore assignable to the program of the school.

Sixteen groups are named for which the church might be doing special work: employed boys, farm boys, employed girls, farm girls, college men, college women, business men, business women, mothers, fathers, hospitals, prisons, the unemployed, fraternal orders, the unchurched, labor groups. About 45 per cent of the 593 churches reporting do nothing along these lines. About a quarter have one or two specialized activities, and about a quarter, from three to fourteen. The well-to-do group is by far the most active and churches in farming groups the least active.

Social Service

THE list of social-service activities provided in the questionnaire included those that might be construed as mere emergency measures, such as collecting food and clothing (practices which merely alleviate existing conditions without attacking the causes), as well as those types of service that are permanent and constructive, such as coöperative marketing and giving medical aid. On this basis, credits from one to four were assigned to each activity as shown in Table XX.

Some kind of social-service work is found in practically all of the churches, but it is more frequently a temporary process of merely alleviating bad conditions than a more permanent attack upon causes. The giving of Christmas baskets, or collecting food and clothing for the poor, is more in evidence than the giving of medical aid or providing milk stations. The median score on the scale was ten points, and the middle half of the cases scored from six to thirteen.

TABLE XX

Credits Assigned Social-Service Activities

<i>Activity</i>	<i>Number of credits</i>
Christmas baskets	1
Collecting food and clothing for the poor	1
Caring for shut-ins	1
Giving money to good causes	1
Helping with famine conditions	1
Visiting hospitals	2
Finding jobs for the unemployed	3
Taking part in local reform	3
Visiting prisons	4
Helping with strike relief	4
Providing "big brothers" and "big sisters" for boys and girls who need guidance	4
Giving medical aid	4
Milk station	4
Coöperative marketing	4
Total credits	37

In a special study of forty cases, only twelve were found to engage in activities of a more constructive nature (receiving four credits). Even though churches are expanding their work to help other groups, there is still a stereotype in the methods employed. The tradition that social service is a process of merely alleviating bad conditions without attempting to change causes is reflected in the reports from these forty churches.

Recreation

FIFTY per cent of the 676 churches furnishing information engage in from five to eight kinds of recreational activities. The median of the distribution is at six. The questionnaires provided thirteen suggestions with space for naming others, as follows: church socials, suppers, dramatics, baseball, basketball, social dancing, motion pictures, folk dancing, hikes, camping, picnics, workshop for boys or girls, bridge. Participation in recreational activities of some sort is even more prevalent than social service in the churches of this survey. Only four churches

report none at all, and sixty-one (9 per cent) report three or fewer of these activities.

From the study of the forty churches mentioned above, four kinds of recreation are reported in over 75 per cent of the cases: "church socials," "suppers," "dramatics," and "picnics." "Hikes" and "camping" are next in popularity. All others are found in less than half of the cases. These data suggest that, for recreation as for social service, activities are limited in the majority of churches to a pattern including only a few different kinds, with the traditional church social, suppers, and picnics standing at the head of the list.

The Congregationalists seem to be the most active supporters of recreational activities among the five major denominations. Poor communities are less well supplied than others, as is also the case in farming areas and in the South.

Boys Entering the Ministry

SEVENTY-SEVEN per cent of the churches report that none of their boys have entered the ministry in the five years preceding the time of this survey (1930). Altogether, 229 boys have gone into the ministry from the 636 churches reporting this item. This is about 36 per cent of the number of ministers now required to serve these parishes. Evidently some churches are doing more than others to provide the future leadership of the church. The number of boys entering the ministry from Congregational churches in this study is much smaller than for any other denomination. The churches in commercial communities and those in areas where the population is well-to-do have sent more boys into the ministry per church than those in communities of other socio-economic backgrounds.

Week-Day Church Schools

WEEK-DAY sessions in the local church are reported in but 15 per cent of the cases. The median size is 54, with a range from 8 to 300. The members are largely members of the Sunday school in the church conducting the week-day sessions, but less than one-third of the Sunday-school pupils under eighteen years of age attend these sessions during the week. The reports show almost no attendance of unchurched children. The teachers are paid in about one-third of these week-day schools. These

teachers are usually members of the church conducting the school and are only rarely public-school teachers. There is considerable variety of lessons reported with some slight evidence of adaptation to local conditions.

A few of the churches report that they send children to a week-day school under community auspices—usually a community council of religious education or a federation of churches. The proportion of the Sunday-school pupils that attend an “outside” week-day school is about the same as that proportion which goes to the week-day sessions in a church which provides this additional educational opportunity.

A great variety of different kinds of lessons are reported. Week-day schools do not have a stereotype curriculum. The courses include some of the better-prepared texts, such as Miss Carrier’s books, or the “Abingdon Week-Day Series,” as well as catechisms or uniform lessons. Nine schools report that they prepare their own courses or draw material from several textbooks—an evidence of some attempt at adaptation to local needs.

Vacation Church Schools

FORTY per cent of the churches giving this information report vacation schools. The median size of these 189 cases is 75, and the range is 14 to 300. In vacation schools, as in week-day schools, the children come very largely from the Sunday school of the church conducting the school, but this group forms about one-third or less of the Sunday-school enrolment under eighteen years of age. Ninety-four churches send children to a vacation school under other auspices, 80 per cent of which are of the “community” type. In half of these cases, less than 19 per cent of the Sunday-school enrolment under eighteen attends the outside vacation school.

Effect of the Standards

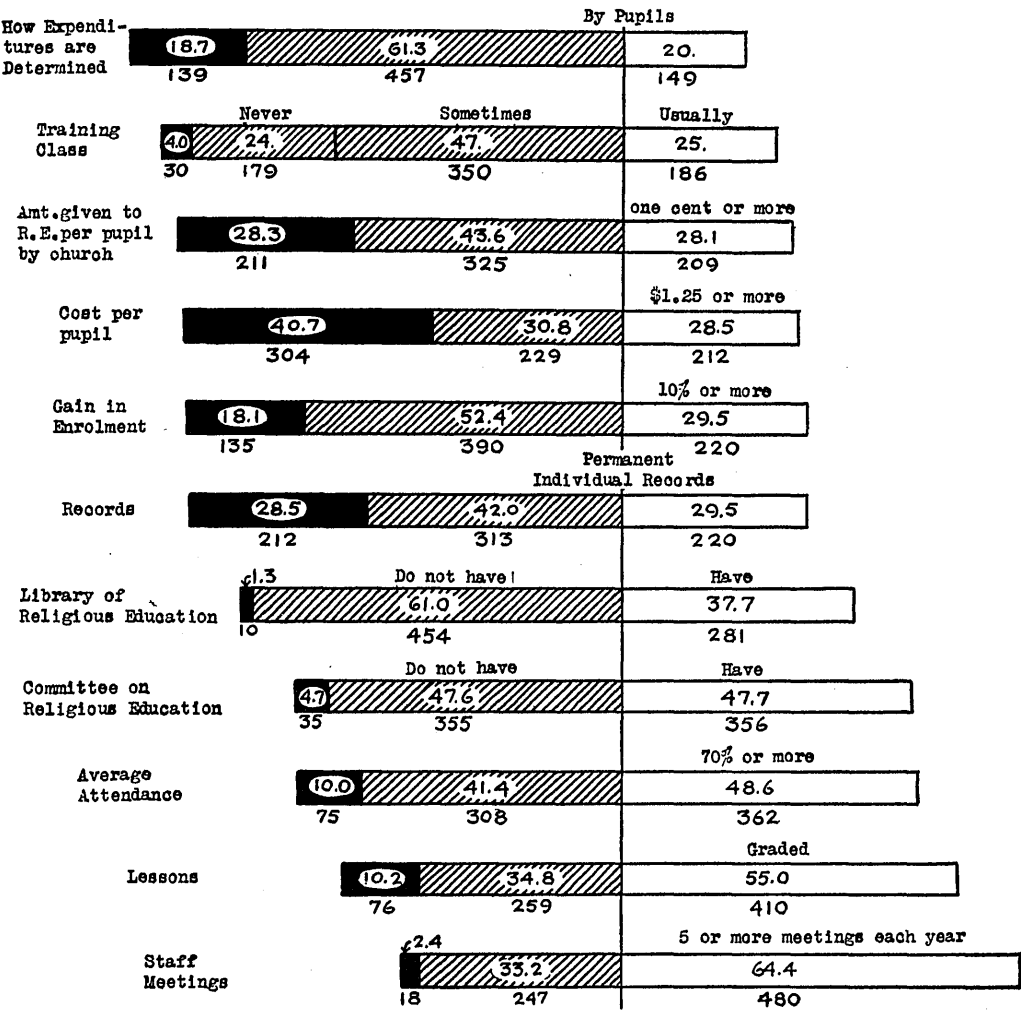
As already pointed out, the standards adopted by the denominations have attempted to advance beyond the traditional stereotype, and it was a part of our problem to indicate, if possible, how far this process had so far gone. The conclusions of the study on this point, in the light of this and the preceding chapters, will now be briefly stated.

Analysis of the internal organization of the 746 schools in the investigation reveals a traditional administrative pattern. Church schools are still administering largely to children. They are still chiefly *Sunday* schools with a one-hour session. Even for this brief session, the per cent of attendance is low as compared with public schools. There is apparently little attempt to keep records of individual attendance that are permanently available for study as possible incentives to progress. The leaders are church members who volunteer their services. It is only rarely that they have had the educational background and training represented by college graduation or public-school-teaching experience. The minister gives a proportionately small amount of his time to educational work in his parish. Church schools still remain laymen's organizations. The church itself, beyond furnishing rooms and leaders, seems to regard the school as a separate institution. No money for educational work is included in the majority of church budgets. The schools are supported by the small "nickel a Sunday" contributions of the children, who frequently know very little about how their money is used. The gifts for benevolence are very small per pupil—roughly estimated at one cent or less each week for half the schools.

In the standards devised by educational leaders and rather widely advocated, this general pattern may be discerned, though it is enlarged and refined. Attempt is made to increase the per cent of average attendance—generally much lower—to at least 70 per cent, and to bring the cost per pupil up to at least \$1.25 for a year. At a few points where nothing has been done traditionally, the standards outline changes in the pattern. Some kind of training for teachers is suggested, as by holding at least five staff meetings a year, by maintaining a training class for young people, or by providing a library of religious education. It is indicated in these standards that the church should acknowledge its educational responsibility by appointing a committee on religious education and by including the church school in its budget. Pupils should be allowed more voice in determining church-school expenditures, and records should be kept for individuals over a period of years.

The actual proportion of the church schools studied that are above and below the standard on eleven different items is shown

in the accompanying chart. The bars, of equal length, represent the total number of schools. The proportion giving no information on any item is shown in black at the extreme left of each bar. The proportion above or below the standard rating is shown by the position of the bar in relation to the vertical line representing the standard for that item.



■ Per cent of 745 giving no information
▨ Per cent of 745 below standard
□ Per cent of 745 above standard

CHART 1

Proportions of Church Schools above and below Standard Ratings

Progress in the directions outlined in these eleven points of the standard may therefore be roughly seen by noting the proportions of the bars that fall to the right of the vertical line. Arranged in the rough order of the chart, from the least to the greatest approximation to standards, the eleven items are:

	<i>Per Cent of All</i>	<i>Per Cent of Those Giving Information</i>
How expenditures are determined	20	25
Training class	25	26
Amount given to religious education per pupil by church	28	39
Cost per pupil	29	48
Gain in enrolment	30	36
Records	30	41
Library of religious education	38	38
Committee on religious education	48	50
Average attendance	49	54
Lessons	55	61
Staff meetings	64	66

Beyond the suggestions of the standards, however, some progress has been made. Some church schools are expanding their educational work extensively by reaching other groups outside the regular constituency, or intensively by providing more time for their own groups. About 17 per cent of the schools report classes studying problems of the day, which should give a broader sympathy with groups other than their own; 55 per cent of the churches are doing some sort of special work with homogeneous groups such as the unemployed, farm boys, or the unchurched. Social-service work is generally practiced among the churches of this study, but tends to be largely the traditional activities of giving Christmas baskets, caring for shut-ins, or collecting food and clothing for the poor.

For their own groups these churches have increased the time of religious education in a number of ways. Sixty-one per cent report organized classes that meet during the week; 84 per cent state that they have one or more organizations for young people under twenty-five years of age—all of which take some time beyond the Sunday-school hour. Recreational facilities are

provided in very nearly all of the churches, although in a large number they seem to be limited to church suppers, socials, and picnics. Expanded time is provided by 134 churches (18 per cent) by means of week-day schools, either in their own church or in the community under other auspices. In half of the churches, less than 40 per cent of the church-school enrolment under eighteen years of age receives the benefit of these week-day sessions. Another type of expansion in time is into the week days of the summer vacation months. Vacation schools are reported in 189 churches (25.4 per cent)—half of which enrol less than a third of the Sunday school's pupils under eighteen; 94 others send children to vacation schools in the community, but in half of these cases, less than 19 per cent of the Sunday-school enrolment under eighteen years of age attends.

Some measure of the seriousness with which these churches are attempting to provide their own future leadership is indicated in the number of boys entering the ministry. In 77 per cent of the churches, none of the boys have entered the ministry in five years. The remaining 144 cases, however, report 229 boys as entering the ministry in the same period. This is about 36 per cent of the number of ministers now serving all these parishes. If recruiting methods are to be used at all, it is obvious that they need to be controlled.

CHAPTER VII

THE POTENCY OF THE STANDARDS

STANDARDS A and B, as has been noted, are the formulation of practices advocated for fifteen to twenty years by religious-education leaders. Their purpose is to "help leaders in Sunday church schools to examine their own work in order to improve it. . . . The primary value of this standard lies in enabling workers . . . to visualize their own needs and in challenging them to better work."

Under twenty headings, detailed suggestions are made to call attention to factors that are considered necessary in an efficient Sunday school. These practices should be considered only a "means to the achievement of Christian living" but they clearly indicate "the important things to stress in a good Sunday church school."

The foregoing discussion has been devoted to the first phase of the study, viz., the discovery of how far the church schools furnishing information have gone in this process of improving their practices. The chart at the close of the last chapter used only those factors about which the questionnaires obtained information comparable to a definite scoring in the standard scoring manual.

The second aspect of the study is concerned with the practical value or potency of the standards. This aspect of the investigation should not be dissociated from the three reports already published, dealing intensively with the work of ten churches,¹ a larger number of instances of classroom teaching,² and the efforts now being made in outstanding communities to coördinate the work of religious education.³ These were essentially case studies and could therefore take into consideration a much larger body of data than is available for the type of investigation reported in this volume. Nevertheless, certain gen-

¹ Hartshorne and Ehrhart, *Church Schools of Today* (New Haven: Yale University Press, 1933).

² Hartshorne and Lotz, *Case Studies of Present-Day Religious Teaching* (New Haven: Yale University Press, 1932).

³ Hartshorne and Miller, *Community Organization in Religious Education* (New Haven: Yale University Press, 1932).

eral trends can be discovered by means of statistical analyses which supplement in a valuable way the conclusions already reported.

Among the factors included in the questionnaire are a few dealing with conditions of leadership, viz.: the amount of training afforded to teachers, the presence of a committee on religious education, the use of graded lessons, and a library of religious education. If these are significant for church-school efficiency, they should presumably be associated, either singly or together, with such matters as the following, all of which are reported in the questionnaires: amount of money raised in the Sunday school per member, amount spent by the church per pupil on religious education, total cost per pupil, per cent of income spent for benevolence, amount spent per pupil for benevolence, number of special classes, amount of specialized work, socialization of service, recreational facilities, and number of boys entering the ministry.

The four major factors in leadership, however, as well as some or all of the minor factors, may well be so closely tied up with the size of the school and the economic or occupational status of the community as to cover up any real relationship among them unless the latter underlying conditions are equalized in some way. Size, for example, is correlated to the extent of $.48 \pm .02$ with amount of training, $.37 \pm .02$ with presence of a committee on religious education, but only $.03 \pm .03$ with exclusive use of graded lessons. The extent of the influence of occupational and economic status is shown in Tables XXI and XXII.

TABLE XXI

Occupational Status and Three Major Standards

	<i>Farming</i>		<i>Commercial</i>		<i>Industrial</i>	
	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>
More training	253	27.3	125	49.6	288	41.4
Less training		72.7		50.4		58.6
With committee	245	40.0	128	61.0	290	52.7
Without committee		60.0		39.0		47.3
With graded lessons	230	53.5	118	74.6	274	59.9
Without graded lessons		46.5		25.4		40.1

TABLE XXII

Economic Status and Three Major Standards

	<i>Poor</i>		<i>Comfortable</i>		<i>Well-to-do</i>	
	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>
More training	69	37.7	552	36.2	45	53.4
Less training		62.3		63.8		46.6
With committee	70	45.7	552	49.3	41	61.0
Without committee		54.3		50.7		39.0
With graded lessons	61	62.3	516	59.9	45	62.2
Without graded lessons		37.7		40.1		37.8

It is quite apparent from these tables and from the correlations just reported that size, occupational level, and economic status are significant factors in the matter of the major standard features of Sunday schools. The proportions that have these facilities vary considerably from group to group. Evidently, therefore, in order to determine the potency of the major factors themselves, it will be necessary to deal with schools not too large or too small and of about the same socio-economic background.

It is also probable that the major factors may be so tied together that in order to isolate the significance of any one it will be necessary to deal with schools which are alike with respect to the others. This interrelation among the three factors mentioned in the preceding paragraph and including also the factor of a library of religious education, is shown in Table XXIII.

TABLE XXIII

Intercorrelation of Major Factors

	<i>Committee</i>	<i>Lessons</i>	<i>Library</i>
Training	.37	.15	.23
Committee		.28	.38
Lessons			.08
Average inter- <i>r</i> ,		.25	

While the interrelation revealed by Table XXIII is not particularly strong, it suggests, nevertheless, the advisability of

keeping constant all major standards except the one being tested at the moment. These will now be dealt with in turn.

Potency of Training Facilities

THE provision of facilities for training is one of the factors in the study data which does not have an exact parallel in the standard ratings. Whereas in the latter the number of standard credits earned is a significant item, the questionnaire sought information only about numbers attending summer camps and conferences of religious education, with additional data on the frequency of holding staff meetings and conducting a training class for young people.

In order to make a single distribution of training facilities, a unified score was given to each questionnaire, as follows: The number of leaders attending summer conferences and community training schools and the number of young people sent to summer camps and conferences were added. To this total was added a score for providing a training class according to the frequency indicated on the questionnaire: 9 for "usually"; 4 for "sometimes"; and 0 for "never." This final total was divided by 4. The scores derived by this procedure form a distribution that ranges from 0 to 28 points. The median is 3.19 points; 25 per cent of the schools receive less than 1.52 points, but, on the other hand, 25 per cent are between 5.58 and 28 points.

For purposes of the following comparisons, the schools are divided between those with "more" and "less" provision for training, "more" meaning those showing 4 or more points, and "less," those showing less than 4. In the former category are found 275 schools and in the latter, 442. These will be compared without reference to their equality as to background or the presence of the three other factors, and in addition the two small groups of schools equalized on these points will also be compared. These will be called Group A (less training) and Group B (more training). The discovered degrees of association between training facilities and the minor standard factors for these two comparisons are shown in Table XXIV.

The coefficients of correlation given in the first column of Table XXIV indicate a slight tendency for training facilities to be, on the whole, associated with the presence of standard

TABLE XXIV

*Degrees of Association between Training Facilities and
Ten Minor Standard Factors*

<i>Factors</i>	<i>r</i> <i>All Schools</i>	<i>Critical Ratio</i> <i>Equalized Schools</i>
		<i>Group B minus Group A</i>
Amount raised per pupil	.152	2.6
Amount spent by church on religious education per pupil	.281	1.0
Cost per pupil	.185	2.6
Per cent for benevolence	.199	.0
Amount for benevolence per pupil	.217	1.3
Special classes	.315	1.6
Special work	.294	1.8
Socialized service	.320	.5
Recreation	.306	1.2
Number of boys entering ministry	.286	2.0
Averages	.26	1.5

conditions, when no account is taken of other possible reasons for the presence of these conditions. The second column of the table gives the statistical significance of differences between schools with more and schools with less training which are alike in other major respects—that is, possess a committee on religious education, a library of religious education, and graded lessons, and are of similar size and socio-economic status. Only twenty-eight cases with more (Group B) and twenty-five cases with less (Group A) training are available for this controlled comparison. The differences are consistent with those found in dealing with the unequalized schools—they are small and offer no basis for unequivocal prediction. To be assuredly beyond the limits of the chance differences likely to be found in case training made no real difference at all, the critical ratios of the second column would need to be 3 or more. Only three of these are 2 or more, and none are 3. The most assured differences are with respect to the amount of money raised per pupil, the cost per pupil, and the number of boys entering the ministry.

While it cannot be claimed, therefore, that present modes of training make no difference, the relationship between the type of training at present offered in schools which make greatest

provision for it, and the ten factors available for testing its potency, is obviously meager.

The Committee on Religious Education

THE value of the single factor, a committee on religious education, may be handled in isolation from the influence of other factors by taking cases which are not only alike with regard to the three other major factors, but which are alike in *not possessing* them. The cases used in this section do not have a library of religious education and their training facilities fall below the 75 percentile score, which is 5.5 on the scale mentioned in the preceding section. With regard to graded lessons, two groups are available for comparison which have the above characteristics but which are unlike to the extent that one group uses graded lessons exclusively and the other uses uniform lessons wholly or in part. The general characteristics of these four groups may be summarized as follows:

All groups—C, D, E, and F

Size: 99–292.

Socio-economic status: commercial and industrial communities of comfortable or well-to-do economic level.

Library of religious education: none.

Training facilities: lower 75 percentile.

Groups C and D

Lessons: exclusively graded.

Groups E and F

Lessons: some or all uniform.

Groups D and F have a committee, and Groups C and E do not. The numbers of questionnaires available for the groups are: C, thirty-three; D, thirty-two; E, twenty-five; F, twenty.

By choosing for study schools with the above characteristics, the factors of size and socio-economic status previously shown to be related to the major factors are kept fairly constant, and the influence of the major factors not for the moment being tested is eliminated save in the case of graded lessons. In the case of the lessons, the data are compared, as has been noted, for schools with exclusively graded materials and again for schools using uniform materials wholly or in part. With these

relations in mind, Table XXV, which summarizes the degrees of association between ten minor factors and the presence of a committee on religious education, becomes clear.

TABLE XXV

Degrees of Association between Committee on Religious Education and Ten Minor Standard Factors

<i>Factors</i>	<i>r</i> <i>All Schools</i>	<i>Critical Ratio</i> <i>Group D</i> <i>minus Group C</i>	<i>Critical Ratio</i> <i>Group F</i> <i>minus Group E</i>
Amount raised per pupil	.292	1.8	.9
Amount spent by church on religious education per pupil	.288	2.3	.0
Cost per pupil	.253	1.6	.2
Per cent for benevolence	.195	2.2	.7
Amount for benevolence per pupil	.187	.5	1.7
Special classes	.210	.4	.0
Special work	.218	.1	.5
Socialized service	.243	2.4	.5
Recreation	.282	.9	1.3
Number of boys entering ministry	.236	.3	.4
Averages	.240	1.2	.6

As in the case of Table XXIV, the first column indicates by coefficients of correlation the degree of association between the major factor and the several minor factors, irrespective of the presence or absence of complicating conditions. In columns 2 and 3 these conditions are equalized. It is true for the committee on religious education as for training facilities that the relations are all positive, though slight. The last column shows that when no other major factor is present, the presence or absence of the committee makes hardly any difference in the items listed at the left side of the table. None of the critical ratios of the second column approaches 3, and only three exceed 2, viz., amount spent by church per pupil, per cent given for benevolence, and socialization of service.

The differences between the second and third columns and between these and the second column of Table XXIV are suggestive. Groups E and F do not use graded lessons exclusively.

Groups C and D do, and thus involve the presence of one other major factor besides the one under consideration. In Groups A and B, Table XXIV, three other major factors are always present besides the one under consideration. The average critical ratio for Groups A and B is 1.5; for Groups C and D it is 1.2; and for Groups E and F, .6. These facts suggest that any factor, however slight its potency when taken by itself, may have increasing significance when accompanied by other factors. This hint will be taken up in the next section and presented further in the chapter which follows.

Graded Lessons

THE traditional lesson material in Sunday schools has been a single ("uniform") subject for each Sunday, to be taught to all age groups alike, and often at the same time. Gradually the children's groups have been withdrawn until now the prevailing pattern in large numbers of Sunday schools is a children's division and a "main school." For a long time the lessons still remained the same—but the children were taught in a different place and by different people. About thirty years ago, the necessity of grading materials to meet the needs of various age groups was urged increasingly by educational leaders. One or two independent publishers printed series of lessons to meet this need, but these seemed expensive and were not widely adopted. Finally, in 1908, the International Sunday School Association sponsored the adoption of graded lessons and a few large denominations formed a syndicate for the editing and publishing of these lessons, which were, in turn, promoted vigorously in these and other denominations. The former uniform lessons still remained, however, especially in the older age groups. In fact, promotional schemes suggested that the gradual adoption of graded lessons might well begin with the lower grades and grow up with the children.

The agitation for grading materials finally had an influence on the uniform lessons themselves. Denominations began publishing lessons with the biblical source material for each Sunday the same for all ages, but with careful editing to "adapt" these materials to the children and young people. These newer "uniform" lessons gradually took the place of the unadapted

lessons in denominational publications. The equivalents of both types of uniform lessons are still in use, for some schools purchase only the adult or the young people's uniform lesson leaflets and use them in all age groups.

In the meantime, denominations have met the demands of smaller schools for graded materials that would not require a separate class for each age by publishing series of "group graded" or "departmental graded" lessons. These have made it possible for the small school with, say, only ten children between the ages of six and eight inclusive to have a single class for these children, instead of three. These lessons are published in three-year cycles with the possibility of re-writing every third year.

The International Standard for "graded" lessons includes these departmental or group graded as well as the closely graded lessons. Although large numbers of schools use this graded material in part of the school and uniform lessons in the rest, more than half of the schools of the survey report that graded lessons are used exclusively. From this group of questionnaires have come the cases used in Groups A, B, C, and D in the last two sections. From the remaining questionnaires that report either a mixture of graded with uniform lessons or the use of uniform lessons exclusively, have come the cases used in Groups E and F.

The four groups used in the last section for an analysis of a committee on religious education are equally good for a study of graded lessons. Groups D and F are alike in all of the five factors held constant in previous analyses—size, socio-economic status of the communities, training facilities (the lower 75 per cent), the presence of a committee on religious education, the absence of a library of religious education—but they differ in the type of lessons reported. Groups E and C are also alike in these same five factors, save that the committee is lacking, and they also differ in the exclusive use of graded lessons. Whereas, in the last section, Group C was compared with Group D, and E with F, C will now be compared with E, and D with F. The relationship of these groups becomes clearer in this brief chart:

C—Lessons only

D—Lessons and committee

E—Neither lessons nor committee

F—Committee only

The facts are brought together in Table XXVI, which corresponds to Table XXIV and XXV.

TABLE XXVI

Degrees of Association between Exclusive Use of Graded Lessons and Nine Minor Standard Factors

<i>Factors</i>	<i>r</i> <i>All Schools</i>	<i>Critical Ratio</i> <i>Group D</i> <i>minus Group F</i>	<i>Critical Ratio</i> <i>Group C</i> <i>minus Group E</i>
Amount raised per pupil	.001	2.5	.6
Amount spent by church on religious education per pupil	.100	.3	1.3
Cost per pupil	.003	.4	.8
Per cent for benevolence	.125	.9	.4
Amount for benevolence per pupil	.059	1.5	.2
Special classes	.113	.4	.1
Special work	.037	.3	.2
Socialized service	.084	1.9	.3
Number of boys entering ministry	— .014	.0	.7
Averages	.059	.9	.5

The low correlations are at once manifest. That is, when no attempt is made to equalize schools for basic background factors or the major standard factors, the presence or absence of graded lessons has practically no bearing on the items listed at the left of the table. Also, when these factors are kept constant, the differences between groups which use such lessons exclusively and those which do not, are relatively unreliable. In only one item, viz., the amount of money raised per pupil, is the critical ratio over 2. And when, as in the third column, Groups E and C are compared, the differences fade out almost altogether.

The tendency for differences to decrease as the number of major activities decreases, which was noted at the end of the preceding section, is still further illustrated here. The average of the critical ratios expressing the difference between groups using graded lessons exclusively and those not doing so is .9, when there is also a committee on religious education, but .5

when there is not. These differences are slight and cannot be taken as more than suggestive of the hypothesis that so far as the major standard factors are potent they have power in proportion as they are associated with other major factors and not as single emphases on the standard school organization.

Summary

IN this chapter six groups of schools have been compared with a view to discovering the probable potency of any of the four major standards when these are actually achieved. The couples compared were in each case equalized in range of enrolments included and in socio-economic background, inasmuch as size and background were found to be connected with both the major and the minor factors of the standard. The data for the six groups are brought together in Table XXVII, in which the order from column to column is one of decreasing activity. Group B contains schools having four standard factors—committee on religious education, library of religious education, graded lessons, and more facilities for the training of teachers. Group A has three factors, having fewer training facilities than Group B. Group D has two factors—omitting libraries and having fewer training facilities but retaining committees and graded lessons. Groups F and C have only one factor—F, only the committee, and C, only graded lessons. E has none of the four.

It may be noted that Group E, with none of the major factors, equals or exceeds all but Group B at one or more points of achievement. The same is true of Groups F and C, with one factor, as compared with D and A, with two or three factors. Group B, which has all four factors, has also the highest record of achievement in all points except socialization of service and varieties of recreation.

In spite of the uniform range of size from group to group, the largest and smallest schools being omitted, the range was great enough to reveal different *averages* in the different groups. A and B are distinctly larger than those having fewer standard activities. Group E, on the other hand, has larger enrolments on the average than Groups D, F, and C. The number of schools is too small to admit of reliable comparison between schools more closely identical in size, but Table XXVIII, when

TABLE XXVII
Standard Achievements of Groups of Schools Having from None to Four Standard Factors

<i>Factors</i>	<i>Groups</i>				
	<i>B</i>	<i>A</i>	<i>D</i>	<i>F</i>	<i>E</i>
Number of cases	28	25	32	20	25
Average size of schools	305	254	182	179	200
Amount raised per pupil	\$3.03	\$2.18	\$1.63	\$2.25	\$1.98
Amount spent by church on religious education per pupil	\$2.25	\$1.51	\$.65	\$.76	\$.74
Cost per pupil	\$3.50	\$1.53	\$1.70	\$1.54	\$1.69
Per cent for benevolence	48.9%	48.5%	39.0%	31.8%	27.8%
Amount for benevolence per pupil	\$1.59	\$1.00	\$.63	\$.98	\$.56
<i>Special classes</i> —per cent with one or more	35.6%	16.0%	25.0%	20.0%	20.0%
<i>Special work</i> —per cent with one or more kinds	67.8	44.0	43.7	40.0	48.0
<i>Socialized service</i> —per cent with twelve or more credits	53.5	60.0	56.0	30.0	24.0
<i>Recreation</i> —per cent with eight or more kinds	42.9	60.0	31.2	15.0	28.0
<i>Number of boys entering ministry</i> —per cent with one or more	39.2	16.0	15.5	15.0	20.0

taken in conjunction with the points just stated, suggests the probable conclusion that size alone does not determine achievement, any more than does any single major factor.

TABLE XXVIII

*Comparative Achievements of Schools of Different Sizes
in Groups B and E*

<i>Factors</i>	<i>Group B</i>		<i>Group E</i>	
	<i>Number</i>	<i>Average</i>	<i>Number</i>	<i>Average</i>
Amount raised per pupil				
100-199	3	\$3.16	12	\$2.19
200-299	9	3.32	11	1.76
Amount given by church per pupil				
100-199	3	\$0.00	11	\$.30
200-299	5	4.53	7	1.43
Per cent for benevolence				
100-199	3	38.0%	12	30.2%
200-299	7	48.0	10	24.9
Amount for benevolence per pupil				
100-199	3	\$1.33	12	\$.68
200-299	7	1.53	10	.41

Among these few cases, Group B, with four major factors, always exceeds Group E, with none, whether smaller or larger schools are considered, except in the amount per pupil appropriated by churches to the work of religious education. On the other hand, the larger schools of Group B always exceed the smaller, whereas the smaller schools of Group E always exceed the larger, except at the same point—amount given per pupil for religious education. Apparently size, like the four major factors, is not potent by itself but has some significance when combined with other factors.

In the light of all these considerations, the following conclusions seem justified: 1. No one major factor is more potent than another when appearing by itself, and none is unequivocally associated with standard achievements.

2. Size alone does not cause superior achievement, but when

associated with major factors, it has positive bearing on achievement.

3. There are probably general underlying influences, not highly correlated with any or all of the major factors, which affect the tendency of schools to measure up to the standards. Among these may well be the attitude of the community toward religious education, the influence of particular persons, a local tradition of alertness to denominational leadership or to general educational thought. These underlying influences might easily lead in different directions and so confuse the picture as to obliterate the effects of the standardization movement. At all events, the standards, taken by themselves, do not seem particularly potent as agencies of school achievements.

CHAPTER VIII

POTENCY OF PATTERNS OF FACTORS

IN the preceding discussion it was assumed on logical grounds that four of the factors dealt with in the standard might properly be regarded as major, since they concerned the leadership and its work. These were: (1) provision for the training of leaders, (2) the presence of a committee on religious education, (3) the exclusive use of graded lessons, and (4) the presence of a library of religious education. It was found that, taken singly, these factors seemed to have little or no potency to associate with themselves any of the ten minor factors considered in this connection, including such items as amount of money contributed per pupil to benevolence, and socialized service. On the other hand, groups of schools possessing more than one of the major factors gave some evidence of being superior at more points than those schools possessing fewer or none. This hypothesis of a real potency in the *pattern* of factors is deserving of empirical investigation. This is the task of this chapter.

Do any patterns of factors exist which are more likely than others to be associated with standard activities? Do these operate independently, or are they merely functions of such conditions as size of enrolment, socio-economic level, sectional fashions, denominational emphases, and size of community served?

Discoverable Patterns

THE factors reported in the questionnaire fall into three groups, as previously noted: (1) those with a clear-cut "have" or "do not have," viz., committee on religious education, library of religious education, graded lessons (used exclusively), permanent individual records, expenditure of money by vote of pupils (either wholly or in part); (2) those with a specific rating on the standard which can be identified in the answers to the questionnaire, viz., average attendance (70 per cent or better), cost per pupil (\$1.25 or more), gain in enrolment (10 per cent or more per year),¹ rooms (equal to or more than the number of

¹ Not in Standard B but a part of the program of the Methodist Episcopal Church, South, *Program of Work B*.

classes) ; and (3) those with positive statements in the standard which cannot be exactly matched by the questionnaire. In these cases, schools of the upper 25 per cent of the distribution (or thereabouts) are regarded as fulfilling the standard and as offering a genuine contrast with schools possessing less of the factor in question. Here belong training facilities, equipment, amount spent per pupil by the church, per cent of income devoted to benevolence, amount per pupil spent for benevolence, special types of work, socialization of service, recreation, and classes for special groups. Eighteen items are involved. These are, to a greater or less degree, also tied up with size of enrolment, socio-economic status, section of country in which the school is located, and denomination to which the school belongs. Apart from these latter conditions, do these eighteen factors form themselves in any discernible combinations?

The first question is obviously one of the number of factors occurring together. Table XXIX gives the distribution of the factors occurring together in 745 schools.

TABLE XXIX

Schools Reporting Various Numbers of Factors

<i>Number of Factors Occurring Together</i>	<i>Schools</i>	
	<i>Number</i>	<i>Per Cent</i>
None	16	2.2
1-2	120	16.1
3-4	215	28.9
5-6	182	24.4
7-8	117	15.7
9-10	61	8.2
11-12	21	2.8
13-15	13	1.7
	<hr/>	<hr/>
Total	745	100.0
Median number per school	5	

No school reports the presence of all eighteen factors. Three schools, however, are credited with as many as fifteen, and at the other extreme, sixteen schools are found with none. The

number of factors found together most frequently is four (on 126 questionnaires).

Does any particular set of four factors occur together more than any other among these 126 schools that "pass" in four items? If so, is this pattern present in equal proportion among the schools credited with more than four factors? Which single factor is found most frequently in the forty-seven schools that receive only one credit? Attention will be given first to an analysis of patterns of factors and then to the problem of their independence of such background features as socio-economic level and denomination.

The single factor that occurs most frequently by itself without any of the other seventeen is graded lessons—on twelve of the forty-seven questionnaires credited with only one factor. Committee on religious education and average attendance of 70 per cent or more occur separately on six questionnaires each.

An analysis of the 126 questionnaires credited with four test factors each reveals six combinations found on two questionnaires each, with other combinations occurring only once each. In every one of these six, either graded lessons or a committee on religious education appears.

Considering not only these 126 schools but also those that have fewer than four factors and more than four factors, we find combinations of two, of three, of four, and of five factors, occurring either alone or with others. Table XXX reports only the most common of these combinations.

The heterogeneity of these church schools in regard to combinations of factors is evident in the fact that the group of 212 (28.4 per cent of the 745 questionnaires) is the largest to report even two factors in common (lessons and committee). All other combinations appear on even fewer questionnaires.

Only eight of the eighteen factors are mentioned in Table XXX. The other ten are scattered here and there with these combinations, but with less uniformity. Nevertheless, it is possible to observe the numbers of factors present on questionnaires where some of the above groups are found.

Our problem now is to discover whether any pattern or group of factors is occurring the presence of which is associated with other factors. Are there two, three, four, or more factors never or rarely found unassociated with other factors? Or to

TABLE XXX

Most Common Patterns

<i>Combinations of Factors</i>	<i>Number of Schools</i>
Lessons and committee	212
Lessons and average attendance	194
Committee and library	176
Lessons and social service	171
Lessons, committee, and social service	109
Lessons, committee, and library	105
Lessons, committee, and average attendance	101
Lessons, committee, average attendance, social service	59
Lessons, committee, training, library	50
Lessons, committee, equipment, training, library	30
Lessons, committee, training, library, average attendance	29
Lessons, committee, training, library, social service	28
Lessons, committee, average attendance, gain, social service	22
Lessons, committee, training, library, average attendance, social service	21

put the matter in still a third way, is there any combination of standards which, when present in a school, tends to be associated with more rather than fewer standard achievements? Obviously, patterns of only two factors cannot be used, as there are several which occur with comparatively equal frequency in a variety of combinations. Nevertheless, any combination will in all probability have to include lessons and committee, as may be seen from Table XXX. This is the most frequent combination. We may ask next which items are associated with these two more frequently than with other factors. The most promising candidates for this honor are socialized service, average attendance 70 per cent or over, library, and training. From Table XXX it appears that the training-library combination more frequently adds average attendance or social service or both than the latter combination adds training or library or both. This is only a slight hint, and it would be possible to work through the following tests also in terms of the pattern: lessons, committee, average attendance, socialized service. Space permits only the one test, however, and to this we shall now turn.

Fifty questionnaires are available that are credited with these four factors. Each of the schools concerned reports from five to fifteen of the eighteen factors (that is, from one to eleven beside lessons, committee, training, and library).² These are called Group I. On the other hand, there is a group of 74 questionnaires, each of which has lessons and committee, but not training and library, and, in addition, from two to ten factors per school—except for one case with fourteen. These are called Group II. Even lower numbers of factors are found in a group of 132 questionnaires, none of which has lessons, committee, training, or library credits, but instead, small combinations of other factors. These constitute Group III. Data concerning these three groups are gathered in Table XXXI.

TABLE XXXI

Number of Factors in Three Contrasted Groups of Schools

<i>Number of Factors per School</i>	<i>I</i>		<i>Groups II</i>		<i>III</i>	
	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>	<i>Number</i>	<i>Per Cent</i>
0-3	..	..	10	13.5	93	70.5
4-7	10	20.0	49	66.3	38	28.8
8-11	31	62.0	14	18.9	1	.7
12-15	9	18.0	1	1.3	..	..
	—	—	—	—	—	—
Total	50	100.0	74	100.0	132	100.0
Average number of factors per school	9		5		2	

The differences in these three groups of schools are made very clear in this table. Apparently these four factors—committee, lessons, training, and library—are a part of the program in schools where many other activities are also vigorously promoted.

Even more significant to the educator than the numerical relationship revealed above is that of *kinds* of activities found in schools having lessons, committee, training, and library, as

² The median number of factors per school in the general distribution is five; so all of these in Group I are above the median.

compared with other schools without these factors. Such questions as these may be studied: What other factors occur most frequently with the combination of lessons, committee, training, and library? Do these other factors occur in the same proportion when only lessons and committee are found, or when even these two last-named factors are missing?

The first analysis will be made of the proportion of each group in which single factors occur; and then groups of factors will be considered. Data are gathered in Table XXXII which indicate a rather consistent tendency for each of the factors

TABLE XXXII

Occurrence of Single Factors in Three Groups of Schools

<i>Factors</i>	<i>Groups</i>		
	<i>I (50)</i> <i>Per Cent</i>	<i>II (74)</i> <i>Per Cent</i>	<i>III (132)</i> <i>Per Cent</i>
Equipment	60.0	29.7	12.8
Socialized service	54.0	50.0	25.6
Special classes	36.0	20.3	8.3
Amount for benevolence per pupil	42.0	9.5	15.0
Recreation	42.0	35.2	15.0
Special work	38.0	10.8	11.3
Amount spent by church per pupil	36.0	23.0	10.5
Average attendance	58.0	43.3	39.4
Per cent for benevolence	32.0	13.5	13.5
Cost per pupil	48.0	28.4	25.6
Records	22.0	25.7	12.8
Expenditures determined by pupils	22.0	22.6	15.5
Gain	32.0	28.4	25.6
Rooms	22.0	25.7	21.8
Averages	38.8	22.9	18.1

listed to be present in a larger proportion of schools in Group I than in the other two groups, and in Group II than in Group III. The three averages of per cents (38.8, 22.9, and 18.1, respectively)³ show this tendency clearly. The table shows, further, that differences in proportions between the three groups are not all alike. The difference between Groups I and III is

³ The difference between Groups I and III, 17.7 per cent, is about five times its S.E.

statistically reliable for the first seven factors:⁴ that is, the presence of a committee, graded lessons, a library, and superior provisions for training carry with them the presumption that on the average such schools will be definitely superior to others (not having these four factors) with regard to equipment, socialized character of service activities, special classes, amount given per pupil for benevolence, provision for recreation, work for special groups, and the amount spent per pupil by the church. The remaining seven factors are consistently but less certainly associated with the schools of Group I as contrasted with the schools of Groups II and III. It is rather interesting that the items least clearly associated with the four distinguishing characteristics of Group I are, in order of association, cost per pupil, per cent given for benevolence (both approaching statistically valid distinction), average attendance, permanent records, expenditures determined by pupils, annual gain of 10 per cent in enrolment, and rooms equal to or exceeding number of classes.

It should be noted also that when a single factor, such as average attendance 70 per cent or better, occurs, the number of other things with which it is associated in Group I is five, in Group II, three, and in Group III, two. Similarly decreasing numbers of activities are associated with any activity in proportion as the factors of committee, lessons, training, and library are present, partly present, or not present at all.

Apparently, however, there is no special significance attached either to the particular single factors which, as shown in Table XXXII, distinguish the more standardized schools, or to the particular *combinations* of factors which are associated with Group I to a greater extent than with Groups II or III. These groups were compared, for example, as to the frequency with which the standard attendance and standard gain were found together, or cost per pupil and equipment, or special work and socialized service, or, taking three at a time, special work, socialized service, and recreation. Percentage differences comparable to those in Table XXXII appeared for varieties of such combinations, always favoring Group I, Group II, and Group III in this order. From 16 to 40 per cent of schools of

⁴ That is, these differences exceed three times their S.E.

Group I possessed the additional combined factors but only from .7 to 15 per cent of schools of Group III. Averages for the three groups were 25.4, 11.1, and 6.5 per cent.⁵

These data, which need not be reported here in detail, are consistent with Table XXXII. Whether taken singly or in combination, certain factors appear more frequently when schools are standard as to lessons, committee, library, and training than when they are only partially standard or below standard, and other factors appear to be relatively unrelated to the standardizing process. But the clear distinction between Groups I and III in seven out of fourteen single factors and in at least as many combinations of factors suggests that there is some potency in the pattern of items consisting of committee, lessons, training, and library, which in the previous chapters were on logical grounds called major factors.

Relation of Patterns to Location, Denomination, and Socio-Economic Background

BEFORE concluding that the pattern of factors characteristic of Group I as contrasted with Groups II and III is itself potent in determining standard achievements in church schools, it is necessary to relate these same achievements to location, denominational affiliation, and socio-economic status, inasmuch as the four factors composing the pattern, viz., the presence of a committee, graded lessons used exclusively, a library, and superior provisions for training, are more or less tied up with these background features.

It may be assumed that if a disproportionately large or small number of schools having the four major factors, or lacking them entirely, is found in any section of the United States, this would raise the question as to whether the differences between Group I and Group III might not be due to some unknown factor connected with the location of these schools rather than with the known major factors formulated in the standard. The proportions of all the schools of the study found in the Northeast, South, and West are about 68 per cent, 14 per cent, and 17 per cent. The proportions of Group III falling in the

⁵ The average difference between Group I and Group III is 7.6 times its S.E. Between Group I and Group II the difference is five times its S.E.

same areas are 67 per cent, 15 per cent, and 18 per cent. It is clear, therefore, that any failure to achieve standard ratings on the part of schools of Group III cannot be attributed to their location, since they are distributed sectionally in the same way as are all the schools studied.

Similarly, the distribution of schools in poor, comfortable, and well-to-do communities is not greatly different for Group III than for all the schools studied, although there is a slight tendency for poor communities to have more, and well-to-do communities to have fewer, schools which lack the four major standard factors.

Occupational background and size of population served, however, do seem to offer complications. For instance, 50 per cent of Group III are in farming areas whereas only 38 per cent of all the schools studied are thus situated—an excess of 12 per cent. On the other hand, only 10 per cent of Group III, as against 19 per cent of all schools, are in commercial areas—a decrement of 9 per cent. Thus the relative preponderance of schools of Group III in farming areas as compared with schools of Group III in commercial areas is 21 per cent.⁶ A smaller though similar difference favors schools in industrial areas.

Likewise, the proportion of schools of Group III which are in villages is 10 per cent greater than for the entire group, and the proportion in cities of 10,000 and over is 12 per cent less for Group III than for the entire group. This difference of 22 per cent is statistically significant and indicates that the size of the community may have an effect on the characteristics of a school which is independent of the operation of the four major factors.

As for denominations, the only outstanding contrasts lie between the Congregationalists and the Presbyterians. The latter have more than their fair share of schools of Group III and the former have fewer. That is, the activities characteristic of Congregational churches, aside from the standardization program, may be in part accounting for the fact that schools of Group I achieve more than schools of Group III.

In general, then, it is seen that schools of this study that possess the four major standards are not equally distributed but

⁶ A difference which is over three times its S.E.

are disproportionately concentrated in cities, industrial communities, comfortable and well-to-do communities, and churches of the Congregational denomination, all of which suggests the possible independent influence of these types of background upon those activities which so far in this report have been attributed to the potency of the four-factor pattern.

The comparisons made have thus far concerned only the presence or absence of the four major factors—committee, lessons, training, and library. It remains to discover whether the types of schools just contrasted show in detail the contrast in activities which might be inferred from the presence or absence of the four factors. If schools of varied backgrounds within Groups I and III consistently differ in the way Groups I and III differ as a whole, then these background features may be regarded as potent. If the schools of varied background do not consistently differ within I and III as I and III do in general, then it may be concluded that it is the patterns of factors rather than the background features that are potent in eliciting further activities of a standard nature.

The number of cases available prevents the pursuit of this method of testing to its ultimate limit. It is possible, however, to compare on ten minor factors schools of Groups I and III which are all in farming communities on the one hand, and all in commercial and industrial communities on the other, all the schools being selected from comfortable communities, thus keeping the economic factor constant. Similar comparisons can also be made, keeping constant the size of population served, and, in the third place, the denominational affiliation. The results of these tests need not be detailed here. In general, it can be said that irrespective of the main background features, schools in Group I (possessing graded lessons, committee, superior training facilities, and library) exhibit a higher degree of standard activities than do those in Group III (without any of the four major factors). On the other hand, when comparisons are made within Group I or Group III, thus keeping constant the presence or absence of the four factors, the differences in the ten minor factors do *not* consistently favor one type of background as over against another, although in general the major factors

are more frequently found in some types of community than in others.

Summary

AFTER a careful comparison of the standards and survey data, eighteen factors were selected for the investigations reported in this chapter. Some of these can be rated definitely "above" or "below" standard; others require the use of the cases falling in the upper quartile of the general distribution for that factor. None of the 745 schools can claim all eighteen of these factors together; three schools have fifteen apiece, two have fourteen each; but at the other extreme, sixteen schools have none at all.

The two factors which appear together most frequently are graded lessons and a committee on religious education—in 212 cases. This fact gives some indication of the variety of combinations when one considers that there is no other combination of either two or more factors found on as many questionnaires. A group of four factors that appears with relative frequency includes these two just mentioned, with the addition of training facilities and a library of religious education. Apparently these four are reported by those schools which are active in many other directions, for they are not once found by themselves; on the other hand, forty of the fifty schools have from four to eleven other activities rating sufficiently high to be credited "above" standard. This relationship of larger numbers of factors per school and the provision of graded lessons, committee, training, and library is emphasized in a comparison with 132 schools that report none of these four. Eight activities is the most reported by any school in this latter group, and 70 per cent of them have three or fewer factors per school.

The types of activities which accompany graded lessons, a committee, a library, and higher amounts of training facilities are considerably varied. Equipment, average attendance, and social service are each found on more than twenty-five of the fifty questionnaires, but not necessarily the same twenty-five. A comparison of this group of fifty questionnaires with other similar groups—one with only lessons and committee and the other with none of these four factors—in respect to kinds of activities found together, shows a strong tendency for equipment,

work for special groups, special classes, socialization of service, recreation, amount given per pupil for benevolence, and amount spent per pupil by the church for religious education to be concomitants of lessons, committee, training, and library. On the other hand, such factors as average attendance, gain in enrolment, the number of rooms, records, and the cost per pupil are less related to the provision of graded lessons, committee, training, and library.

While certain background features, viz., socio-economic status, size of population served, and denominational affiliation, tend to be associated with differences in standard achievement, the potency of the four-factor pattern maintains its independent association with greater standardized activity irrespective of background.

CHAPTER IX

THE SIGNIFICANCE OF SIZE

AMONG the underlying features associated with the major and minor factors formulated in the standard is size. Enrolment correlates with number of standard factors to the extent of .34, and on this account Groups A, B, and E, representing various degrees of standard activity, were drawn from schools of the same enrolment range. Nevertheless, they differed in *average* size, and the potency of size was not finally determined. Groups I, II, and III ignored the factor of size, so that we are compelled to question whether any of the differences between these groups in degree of achievement are attributable to the fact of size, with its associated resources, rather than to the influence of the four-factor pattern discussed in the previous chapter.

The possibility that such may be the case is suggested by the fact that the average size of schools of Group I (with committee, lessons, training, and library) is 388; of schools of Group II (with lessons and committee but without standard training or library), 212; and of schools of Group III (none of the four factors), 177.

Group E, it will be recalled, paralleled Group III in lacking any of the four major factors, but was selected from the same socio-economic level—that is, none were taken from poor or farming communities. Eleven more schools satisfying these criteria but larger in size may be added to this group, increasing the average size from 200 to 246. Comparison of this new group with Group E, however, shows no changes in favor of the larger schools. The data are given in Table XXXIII.

It is apparent that increasing the size of the schools included in Group E does not increase the tendency to achieve standard level in the minor factors, except in three items. It actually decreases the relative status in four items.

The intermingling of size with number of factors, however, is of sufficient importance to justify an independent study of

schools of contrasted enrolments. For this, the ten largest schools, the ten smallest schools, and ten at or about median size have been selected for comparison. The numbers are too few for elaborate statistical analysis, but may be regarded as illustrative cases.

TABLE XXXIII

*Comparison of Schools Lacking the Four-Factor
Pattern, but Varied in Size*

<i>Factors</i>	<i>Group E</i>	<i>Group E+</i>
Number of cases	25	36
Average size	200	246
Amount raised per pupil	\$1.98	\$2.05
Amount spent by church per pupil	.74	.57
Cost per pupil	1.69	1.59
Amount spent for benevolence per pupil	.56	.57
Per cent spent for benevolence	27.8%	27.4%
Special classes—per cent with one or more	20.0	13.9
Special work—per cent with one or more kinds	48.0	44.5
Socialized service—per cent with twelve or more credits	24.0	30.5
Recreation—per cent with eight or more kinds	28.0	27.8
Number of boys entering ministry—per cent with one or more	20.0	30.5

The approach by way of the four-factor pattern will have to be abandoned here, as this appears but three times in the thirty schools. Instead, the points of likeness and difference will be reported in detail.

Background

ALL but one of the thirty schools are in native-born, Protestant communities. One is in a well-to-do community and four are in poor communities (three of the latter in the medium-sized group). The occupational background is chiefly farming for the smallest schools and commercial and industrial for the largest, with the middle group mixed.

Educational opportunities vary as between the smallest and the other two, not much more than half as large a proportion

attending high school and a somewhat smaller proportion attending college. In one small school with no young person attending college or high school, there is one college graduate on the staff. There are no library and no classes in special problems. Scout organizations are available in the community. There are sixteen schools with 20 per cent or less of the young people attending college, and only four of these report classes studying current local or international problems. Only seven have libraries of any kind and only six have a training class. But the picture is similar for the fourteen which have more than 20 per cent attending college. The trend is toward a series of unrelated activities which do not grow out of community needs.

Common Characteristics

THE stereotype of the old-time American Sunday school is seen in Table XXXIV, which gives the data with regard to which all thirty schools are alike.

TABLE XXXIV

Factors That Are Similar in Schools of Three Size Groups

<i>Factors (Averages)</i>	<i>Ten Largest</i>	<i>Ten Median</i>	<i>Ten Smallest</i>
Grouping			
Per cent high-school age to total under twenty-five years of age	24.7	26.7	31.1
Per cent children under twelve to total under twenty-five years	52.0	57.1	57.5
Leadership			
Per cent grown up in church	68.8	60.2	64.7
Per cent members of church	98.3	95.7	98.6
Number paid	0	0	0
Per cent men	28.2	27.7	29.5
Per cent college graduates	21.5	17.5	17.9
Session			
Length	64 min.	63 min.	53 min.
Class time	32 min.	38 min.	33 min.

In the proportion of groups under eighteen years of age, type of leadership, and length of session, size is not a factor.

Interestingly enough, there are several additional points on which the smallest and largest schools are alike, but the median group divergent. These are shown in Table XXXV.

TABLE XXXV

Factors That Vary in the Schools of Median Size

<i>Factors</i>	<i>Ten Largest</i>	<i>Ten Median</i>	<i>Ten Smallest</i>
Pupil Accounting			
Per cent of average attendance	61.9	71.3	65.6
Gain in enrolment each year	6.0	4.7	7.6
Leadership			
Per cent under twenty years	8.0	15.7	8.6
Per cent day-school teachers	10.5	7.7	11.6
Budget			
Amount raised per pupil	\$3.65	\$2.05	\$3.16
Per cent for benevolence	37.5	26.3	49.0
Amount for benevolence per pupil	\$1.64	\$.51	\$1.48
Cost per pupil	\$2.65	\$1.53	\$1.68
Ministers			
Average age	45	38	45
Per cent time given to Sunday school	12.5	10.0	16.0
Administrative Aids			
Number of schools with library	5	3	4
Number using graded lessons exclusively	2	7	5
Number reporting permanent individual records	3	0	1
Number reporting determination of expenditures by pupils	1	0	5

The median schools have the advantage at some points but are weaker at most.

Differences

DIFFERENCES correlated with size are shown in Table XXXVI.

TABLE XXXVI

*Variations in Factors Compared with Variations in Enrolment
in Schools of Three Different Sizes*

<i>Factors</i>	<i>Ten Largest</i>	<i>Ten Median</i>	<i>Ten Smallest</i>
Grouping			
Per cent adults to total	43.2	17.8	8.6
Per cent college age to number under twenty-five years of age	24.5	16.0	11.3
Pupils per teacher	22	10	5
Pupils per room	86	43	11
Administrative Aids			
Training credits per school	11.0	5.2	2.0
Number of schools with committee on religious education	9	6	0
Budget			
Per cent of church budget given for benevolence	28.0	15.8	11.8
Amount spent on religious education per pupil	\$1.31	\$.51	\$.39
Ratio of Sunday-school budget to church budget	16.1	9.8	5.6
Special Activities			
Average number of organized classes	6	2	0
Average number of organizations for those twenty-five years of age and under	4	2	1
Number schools with special classes	4	3	2
Number schools with four or more kinds of special work	6	2	1
Number schools with twelve or more social-service credits	9	4	2
Number schools with eight or more kinds of recreation	7	1	1
Number schools with boys entering ministry	7	1	1

There are other differences which obviously go with size, as in Table XXXVII.

TABLE XXXVII

Factors Obviously Related to Size Differences in Three Groups of Schools

<i>Factors (Averages)</i>	<i>Ten Largest</i>	<i>Ten Median</i>	<i>Ten Smallest</i>
Size	1,274	175	22
Membership of church	1,322	205	81
Church contributions	\$29,237	\$4,177	\$2,191
Amount raised in Sunday school	\$ 5,325	\$ 360	\$ 72
Amount spent for supplies	\$ 1,400	\$ 167	\$ 34
Size of population served	311,320	12,500	1,611
Cash salary of minister	\$ 4,555	\$2,242	\$1,586
Number of teachers	60	18	4
Number of officers	14	7	2
Number of rooms beside church auditorium	22	7	2

Among the items of Table XXXVII are size of population and minister's salary, which are not necessarily correlated with size of school. The smaller communities from which the smaller schools are drawn naturally present other limitations of the sort already present in the above tables.

Summary

SIZE is an important factor in relation to standard achievement, yet it is not independent of the pattern of major factors shown to be associated with superior achievement. Among schools which, for the most part, lack the four-factor pattern, certain likenesses and differences may be observed by contrasting large, median, and small schools. In this section of the study thirty schools were thus compared, of which ten were the largest in the entire survey, ten were the smallest, and ten reported enrolments close to the median of 176. Characteristics of the schools in these size groups varied widely in all respects where size affects gross amounts—such as the total amount raised in the Sunday school. The largest schools were rather uniformly serving larger populations, and smallest schools, the small populations. Other characteristics that gave evidence of a relationship to size are those which earlier analyses have already

shown to be attributes chiefly of the larger schools. Among these are possession of a committee on religious education, provision of higher amounts of training facilities, more money spent by the church on religious education per pupil, and greater participation in all of the special activities, such as social service and recreation. These large schools also seem to have higher proportionate enrolments of adults and the college-age groups from eighteen to twenty-five years of age; more of them report boys entering the ministry; and their ministers report an average number of years in the parish that is greater than in the smaller schools.

In a number of factors the three size groups are very similar—chiefly in the leadership personnel and the amount of time given to the Sunday session. In another group of factors only the median schools vary from the pattern that seems to mark the groups of smallest and largest size. These include a number of budget items, per cent of average attendance, and per cent of change in enrolment each year. The deviations of this group of median-size schools are usually in the direction of the median for the general distribution of that factor rather than toward the standard; that is, in these respects they are weaker.

These schools, like all the schools of the survey, show very little variation in economic level of the communities where they are located. In general, the smaller schools are in farming, and the larger schools in commercial and industrial, communities. There seems to be very little evidence of adaptation to community differences in educational opportunities for the young people.

The leadership, except for numbers, is composed of about the same proportions of church members, men and women, above and below twenty years of age, in the schools of all sizes. The largest schools have a somewhat higher proportion of college graduates, and the median schools' average of day-school teachers is somewhat lower than that of the other two groups. The larger schools, however, generally provide more training for their leaders in the form of regular staff meetings and training classes; and the median schools, by sending larger proportions to training schools; and the smaller schools, in the proportion of their young people that attend summer camp conferences of religious education.

The schools of these three size groups report some difference in variety of special activities as well as in proportion of the group engaging in each activity. The large schools report more kinds of activities, which may be a clear recognition of differences in community needs, or only a breadth of activity made possible by greater resources. Special work, social service, and recreation in schools of all sizes follow much the same lines in respect to a few somewhat traditional practices. The small schools, when they report any activities at all, rarely go beyond this stereotype. The schools of larger size generally include the stereotype activities plus a few more, and more of these larger schools report special activities.

Both the number and kind of the eighteen standard factors reported on each questionnaire in these three size groups are quite consistent with earlier findings. The largest schools have more per school, they report training facilities and committee more frequently, and a higher proportion are engaging in the special activities. There seems to be almost no consistent pattern of factors among the smaller schools.

All of these facts together suggest that small schools—faced with a pattern of activities that are considered by leaders to make a “good” school, but with few resources—are struggling toward these goals set out in the standards by a spasmodic attainment here and there of one or another of the factors. The limitations of effort are so marked in the small schools that not many *different* activities can be performed, nor does there seem to be any basic pattern of even two activities which is common to a majority of small schools. In their attempts toward achieving the goals laid out in the standards they begin at any point they can. The investigations in this study, however, have shown that no one factor by itself is related to any other factor or group of factors. It would seem that unless a school is large enough to command resources for a variety of activities, there is little hope of success as it is prescribed in the present standards. Larger schools seem to be able to attack their problem of achieving standard goals at more points—giving the appearance of greater activity than the smaller.

There are some points, however, where the small schools are very similar to those that are larger. Although not so large a proportion of the former may achieve standard ratings in

many of the factors, there is a nucleus of activities which seems to be the American Sunday-school pattern. Sessions are about the same length, the leadership is similar in many respects, they raise on an average about the same amount of money per pupil, and they give about the same proportion of that money to benevolence. The average attendance is very much the same, with a slight advantage for smaller schools, and the latter have a distinct advantage in the smaller number of pupils per teacher. With all of these similarities, why are not the smaller schools training their teachers, organizing their work under a committee on religious education, providing libraries and equipment, having more recreational facilities, and doing more kinds of social service? One answer may be that all of these things are expensive. Small schools are not likely to have any net surplus beyond the necessities for existence. Small churches are not helping their educational work by donations from their budgets; and behind it all is the American philosophy that success is shown in size and numbers and large amounts. "The more we do, the more we want to do" works conversely with the small school to become, "The less we do, the less we want to do." The small school can easily think it is doing "less" than it should because it can fail so easily to come up to a standard rating that is built on a philosophy of centralized planning for generalized conditions which rarely exist in reality.

CHAPTER X

SUMMARY AND CONCLUSIONS

The Present Situation

PART ONE has been concerned with two aspects of the problem of church-school standardization: (1) To what extent does current practice approximate the standards embodied in Standard B, published by the International Council of Religious Education? (2) What evidence is there that where major standards are attained, these function to raise the level of school practice in other respects—that is, what is the practical value of the standards?

An attempt has been made to answer these questions by analyzing the returns from a questionnaire devised for this purpose and circulated as a part of a series of blanks utilized by the Study of Theological Education in its investigation of the work of ministers. The 746 returns represent not church schools in general, but schools found in churches served by seminary graduates, largely in the northeastern section of the United States, largely in urban centers, and largely from those denominations that have been active in promoting improvements in religious education. The cases are distributed fairly in accordance with these restricted groups, as shown by comparisons with the 1926 Religious Census. The sample, therefore, represents the more progressive, rather than the less progressive, schools, and so far as school status is concerned, the facts reported more nearly approximate the standards than if a random sample of all schools had been obtained.

For many years, "standards" were ten simple points of excellence devised for the purpose of judging a school's efficiency. There were many formulations of these early standards, and considerable confusion arose as to which should be given preference. However, the merger of denominational and territorial agencies in religious education in 1922 created the new International Council of Religious Education, through which it was

possible to plan policies and programs with a greater degree of unity than ever before. The interdenominational coöperation made possible in this new organization brought into the process of standard making the best educational leadership of these large constituencies. After several years of revision and criticism, the present Standards A and B for the Sunday church school were finally published in 1929.

Standard B was taken as the point of departure for the present investigation, inasmuch as it was intended for schools of the type included. And even with this simple standard, only certain items could be used as measures of achievement on account of the difficulty of securing objective and accurate data from a large number of institutions. The case-study approach had been used in other phases of the study of which this is a part and was therefore not attempted here, the two methods supplementing each other in providing a fairly rounded view of the total situation. In all, eighteen factors could be investigated, the data concerning which were drawn from answers to some fifty-six questions on the questionnaire and to several questions appearing on the blanks used by the Theological Study. These constitute only a fraction of the material included in Standard B. But the omitted material is largely based on subjective judgments and observations which, in the nature of the case, could not be included in a questionnaire study. A sufficient body of data is included, however, to afford significant answers to the two questions with which this investigation deals. The factors for which information could be procured include such items as the following: provision for the training of leaders, types of lessons used, type of library, if any, the presence or absence of a committee on religious education, the financial support of the school, the enrolment and attendance, age grouping, equipment, special activities; and with regard to each of these and the other items considerable detail was afforded.

With respect to nine of the eleven items for which the scoring is unequivocal, less than half the schools studied reach the standard level. The exceptions are in the use of graded lessons, which appear at least in part in some 84 per cent of the schools and exclusively in 55 per cent, and in the number of staff meetings each year, reported to be five or more in 64 per cent of the schools. As to the remaining factors, whether the standard is

reached or not might be a matter of opinion. The facts are as follows:

1. The organization of a department for the teen-age groups. There is considerable confusion in age limits for these groups, and a large number of the schools either fail to give any information or report simply a "main school" for all members over twelve years of age.

2. The leadership should be of "sufficient maturity to command the respect of the group." Half of the schools report more than 13 per cent of the leaders under twenty years of age.

3. The per cent of the budget given to benevolence. All members of a school are supposed to give "regularly and systematically" and intelligently, and offerings are to be "used for specific benevolences." The schools actually give to benevolence less than one-third of what they raise—amounting to about a cent a pupil each Sunday—and the rest is spent on supplies, etc.

4. The apparent inadequacy of special activities. Classes studying special problems are very rare; work with special groups which could "lead pupils to think of the work of the school as having a meaning for everyday life and conduct" is done in comparatively few churches; social service and recreation are more prevalent than special studies, but even here the activities lack variety and adaptation to local needs.

The potency of certain major factors—provision for training, presence of a committee, and exclusive use of graded lessons—was investigated by comparing achievements in these regards with minor achievements which presumably should be associated with these items of leadership if they are in themselves significant for the practical work of the school. No single major factor was found to be reliably associated with minor factors. But it was found that the major factors (those named above plus a library of religious education) tended to go together and that when they constituted a pattern of achievement they were definitely and conclusively associated with heightened activity in many directions. But it is also true that schools possessing the four-factor pattern tended to be larger in size than others, to be located more frequently than others in commercial or industrial communities, and to be serving populations of 10,000 or over. It seems to be true, however, that the presence of the pattern (lessons, committee, training, and library) is more con-

sistently related to greater activity in church schools than are such factors as socio-economic background, denominational affiliation, or the size of the population served.

All of these relationships between size and various other factors are further emphasized in an analysis of thirty schools—the ten largest, the ten smallest, and ten close to the median enrolment of 176. These schools vary so widely in size that all differences related to enrolment show even more clearly than in the preceding analyses. The widest differences in averages in these three groups occur in the size and financial strength of the churches, the gross financial resources of the schools themselves, the number of leaders necessary, the number of rooms provided, and the average size of the populations served by each group of schools. Certain other factors which have generally been reported more by large than by small schools show a similar consistency in these analyses. Among these are: provision of training facilities and a committee on religious education, recognition of religious education in the church budget, special classes, special work, social service, and recreation. Factors which might not be expected to show much difference in schools of various sizes—such as the per cent of adults to the total enrolment, or the number of pupils per teacher—are found to be quite definitely related to size.

On the other hand, the points where church schools are very much alike—no matter what the enrolment may be—are also well defined in these analyses. The high-school-age group forms about the same proportion of enrolment under twenty-five years of age; the leadership is very similar in respect to proportion of men and of college graduates; and church-school sessions are approximately the same length in small and large schools.

Closely related to this stereotype is a third group of factors where the smallest and largest schools are similar, but the median schools show slight deviations. These include several of the budget items, such as cost per pupil, amount raised per pupil, and per cent given for benevolence, as well as the per cent of average attendance and annual gain in enrolment, a few characteristics of the leadership, and four miscellaneous factors—one of which (graded lessons) has figured prominently in some of the earlier analyses. With respect to most of these items, the

median schools are farther from the standard than the smallest and largest.

In several other ways these thirty schools substantiate the results reported. The communities where they are located, the leadership, the amount and variety of special activities, and their relationship to size, training facilities, committee on religious education, and graded lessons are in general quite like those in larger groups of schools.

A careful analysis of forms of social service, kinds of recreation and special work, equipment, and educational background of the ministers in these thirty churches was made by reference to the items checked on the questionnaire. This information was not recorded with such detail in the larger distributions, and the situation found among these few schools is no basis for generalization. However, these schools have shown so many characteristics consistent with the findings for larger groups of schools that one may be justified in assuming that the activities carried on by these schools reveal certain general trends. Similarity in activity between churches of all sizes is the most noticeable characteristic of these analyses. The chief difference revealed is quantitative. Large churches report more activities apiece, necessarily giving a broader scope than the smaller churches, where variety is circumscribed by limited resources.

Analysis of Factors Contributing to the Situation

THE situation revealed by the foregoing study is one of considerable confusion. No single factor is at all closely related to any other factor, nor seems to be the causal entity behind a multiplicity of activities. Yet when four major standards are achieved, this fact is associated with a general heightening of activity at many points. There may be several reasons for this, to be found (1) in the historical development; (2) in the construction of the standards; and (3) in other determinative factors.

HISTORICAL DEVELOPMENT

The idea of a standard is comparatively recent. When such an instrument was first devised as ten "points of excellence," church schools had already acquired a traditional stereotype with respect to a number of factors, including lessons as well as

length and type of sessions. The leaders who framed these early standards undoubtedly set out to break through this traditional pattern at certain points, but they did so by promoting uniformity at another level. The promotional nature of these early standards puts a premium on statistical reports and contributions to denominational or state association work, but puts little emphasis on distinctly educational practices. This latter defect was noted by educational leaders and attempts were made to remedy it, but the ten points (with only slight variations) that had been established in 1913 remained the church-school guide to uniformity of practice until drastic revisions were undertaken in 1923. The resulting standards, published in 1929, are still new and are probably unfamiliar in their present form to most local leaders. A large number of church schools of the country are doubtless still functioning in accordance with the ten-point standard—or have remained untouched by any standard save that embodied in the American Sunday-school tradition, carried over from the nineteenth century, which limited sessions to one hour on Sunday, established a volunteer leadership, uniform lessons for all age groups, the giving of “pennies” for the support of the school, and “missions” advertised by special appeals.

The recency of these new standards and the comparative slowness with which any traditional pattern is superseded by new practices are two influences underlying the confusion noted in contemporary religious education.

CONSTRUCTION OF THE STANDARDS

The idea of a standard which determines methods as well as products for large numbers of church schools is based on certain concepts about the nature and function of such an instrument which perhaps may furnish some clue to the present difficulty. Several statements about the purpose of a standard have been gathered from unpublished records of committees, as well as from one or two published sources. The following concepts stand out most clearly among these:

1. A standard should be an ideal or goal toward which a school should work.

There are various interpretations of just how far ahead of

actual achievement this "ideal" should be. Several criticisms that arose while the present standards were being formulated, stated that these instruments tended to set up ideals too far ahead of present attainment. Other criticisms, closely allied with the above, suggested that small schools would find them impossible of attainment. In spite of these difficulties, there still remains in the standard formulations the concept of a theoretically "ideal" school toward which goal all schools should work. One may question whether experience with standards has not revealed the dangers that such a concept may become too static, and may be too extraneous to the needs and situation of a local school, thereby losing meaning. Current educational opinion inclines to doubt that ideals can be thus externally formulated and presented to the performer, with any hope that they will be attained. Effective ideals, it is increasingly felt, grow rather out of the situation experienced by the agent. They are projections or new formulations of the past experience of the learner. It is true that a church school is not an individual learner, but it is made up of individuals who need to know how they can work together as a group. Group ideals need to be formulated out of their own experimentation and observation of experience. Probably the best "outside" help will come in the form of literature embodying the experience of other similar groups at work on similar problems.

It may be questioned whether even the present standards should be considered as absolute ideals for the church school. The experience out of which they grew was the experience of the leaders who formulated them, and the ideals formulated are a composite of the opinions of a number of different people from a number of different situations. There is no guaranty that, taken all together, they will "work" in a single local school. The picture presented tends toward introverted contemplation of a stereotype instead of toward radical experimentation with the discovery and meeting of local needs. The fact that the few schools which have raised their work to standard level in a number of particulars are also schools which are generally more active than the rest suggests that in so far as local leaders achieve a rounded view of their work, they do succeed in accomplishing the results looked for in the standard more efficiently than when they attack their problems piecemeal. It is

possible, therefore, that a point scale, emphasizing as it does a series of specialized activities, should be abandoned in favor of descriptions of schools which are operating as organically integrated institutions, functioning in effective relationship with their immediate environments.

2. Closely related to the idea of a standard as an ideal to be attained is the concept that it must of necessity be extraneous to the local situation and implanted on a church school by "vigorous promotion." These statements have been made by critics of the standards:

Any standard must of necessity be so framed as to meet all reasonable conditions and therefore any local condition would have to be equated, and even then might fall short of a general condition existing throughout the church.

The average layman superintendent will probably be bewildered by its apparent complexity and give up the attempt to thoroughly apply it. . . . Vigorous promotion will be required to gain very wide use for it.¹

Such indoctrination is undoubtedly part of the theory behind the making of standards. But the arguments of the last paragraph will hold here—that human nature is likely to remain impervious to externally administered ideas. The latter need to be acquired by the learner himself.

A theory of externality and indoctrination by vigorous promotion fits well with American advertising psychology, which attempts to break down resistances and "sell" the customer, but it does not fit as well with a still more pragmatic point of view in education which is tersely expressed in the phrase "learning by doing." Perhaps in this idea of vigorous promotion, which still clings to large organizations, is to be found one of the sources of contemporary confusion in church schools. There may be too much thinking by the leaders in contrast with too little by the local church schools. This is not an argument for less thinking on the part of national leaders, but for more

¹ Both quotations are from criticisms submitted to Section IV of the International Council of Religious Education in December, 1924. Taken from minutes of meetings loaned by Dr. W. C. Barclay.

awareness of present problems among local church-school leaders.

OTHER DETERMINATIVE FACTORS

Even if one should grant the practicability of the present standards as goals of achievement and success for the local school, difficulties will appear here and there in certain unforeseen factors which hinder progress in institutions. The *mores* and traditions of a community, the attitudes toward education—even climatic conditions—may destroy the effectiveness of the most perfect instrument. Within a local school those psychological influences we call “morale” may have a decided effect on possible achievement. Furthermore, schools are prone to imitate somewhat restricted activities, without much basis of understanding as to what it is all about. The tendency to follow a semiprofessional stereotype has led to a confusion of activities without much purpose behind them. There is a prevailing attitude that if one can change the outward symptoms he will by some magic change all else. Add to these influences the widespread attitude that mere size and numbers are measures of success, and one has a series of psychosociological factors which may render quite ineffective any attempt at improvement.

What of the Future?

THE study suggests that several changes need to be brought about if we would find our way out of the present chaos.

1. Standard making might better be transferred from centralized agencies to smaller units, where the participators will experiment upon and work out their own programs. This might be the local school wherever possible, or small territorial groups of schools that face similar problems: for example, all the churches in a small city, or in one section of a large city.

2. There has been confusion between the terms “uniformity” and “standardization.” Processes have apparently been selected not because experiment has shown their efficiency and economy, but because uniformity has seemed desirable in itself. Standards might better be framed with an emphasis on experimentation, differentiation, and constant change rather than on uniformity of method.

3. Provision might well be made for making and distributing

more case studies of churches that are seriously facing their own educational problems; or of groups of churches that are basing their educational work on a study of their own community.

4. Church leaders and experts might well give less time and energy to making plans for generalized conditions and become participators in smaller territorial "clinics" for the study of church schools, making themselves available for assistance in local experimentation.

5. Colleges, seminaries, and universities might well be called upon to provide not only basic researches but also a type of field supervision which would bring to bear directly on the local situation the values of expert leadership, and serve as a focus for regional coöperation through conferences, seminars, extension teaching, local experimentation, and practice teaching.

6. Such standards as are formulated by overhead agencies might well serve to direct attention upon the functional aims of education and certain type processes rather than on specific procedures. The standard might begin with proposals as to how the needs of the church constituency could be studied. Any ratings would be based on the value of changes made in order to meet discovered needs. Suggestions as to method could come from descriptions of how similar needs have been met. No credit would be given for the adoption of any existing method. Rather would credit be based upon evidence that intelligent adjustments had been made in the light of discovered needs. Further credit would be based on evidence that the adjustment was experimental—that is, that it was in process of change in the light of growing knowledge of its operation or of the situation, or because of change in the situation. For example, a church might well be graded high which *declined* 10 per cent in enrolment, or which *dropped* its committee on religious education, or which provided none of the usual training methods, or used no existing lessons at all—provided any methods adopted were demonstrably an effort to meet more effectively the needs of the local situation. Flexibility, alertness, and educational insight and accomplishment would be looked for rather than the achievement of specified conditions.

PART TWO
TRENDS IN AMERICAN COLLEGES

CHAPTER XI

THE PROBLEMS OF COLLEGE YOUTH

THE study reported in Part One revealed that, on the average, 25 per cent of church young people of college age are in college. This figure is based on a sample of 746 churches representing chiefly the northeastern section of the United States, urban centers, and the denominations which are predominant in these districts. The percentage for churches as a whole would be much lower. What churches of more progressive types are doing locally for children and youth has been reported in a general way in Part One and in the three other volumes of this series named in the Preface. It remains to note what the churches are doing for those of their young people who are in college.

When the young people from various communities gather in colleges, it is found that about 90 per cent of them claim affiliation with some church. The proportion is highest in the New England and the Middle Atlantic states and lowest in the West. All together, in colleges and professional schools (excluding teachers' colleges and normal schools), they constitute a population of nearly a million—no small problem in religious education, particularly in view of the type of education in religion they have for the most part been receiving. They have moved into what is for many a new intellectual world which views religion in entirely different perspectives from those to which they have been accustomed. The problems which flow from this fact and the dependence of the church upon the leaders to be drawn from these college youth justify the effort to throw even a ray of light upon the contemporary situation.

Little fresh material is presented here. But there have been gathered from various scattered sources (see Appendix C) a number of facts bearing intimately upon the religious problems of college youth and upon the educational procedures for which the churches are primarily responsible. New data regarding the status of departments and schools of religion and foundations have been gathered with the coöperation of their leaders, and these are presented as fully as space permits.

Five major attacks upon the problem have been made by churches and related agencies: (1) The building and support of denominational colleges, supposedly to foster religious life and develop leaders. (2) The assumption of responsibility for college youth of their own denomination by churches located near campuses. (3) The university pastorate. (4) The school of religion conducted in connection with tax-supported institutions. (5) The Christian Associations. In practice, items 2, 3, and 5 more or less intermingle with one another in connection with 1 and 4. Weaving through the picture is the increasingly coöperative effort of the denominations.

Our first concern is with the types of problems presented by college youth with which any program of religious education must deal. After reviewing these, the report will go on to describe the answer of the church through the denominational college, the teaching of religion, and work at tax-supported schools, closing with a description of contrasted denominational policies.

Denominational Studies

THE rapid increase in problems related to the administration and maintenance of denominational colleges has driven church boards to a consciousness of the necessity of scientific studies of the field. The competition of other agencies is so keen, the censure of critics so sharp and penetrating, and the pressure from below of the scientific attitude in elementary and secondary education so strong that a planless policy of drifting in higher education is now unthinkable. This sense of need for new and more reassuring foundations for continued existence has led to a number of significant investigations during the last decade.

Among the earliest surveys to be authorized was that by the International Convention of Disciples of Christ in 1922. A report of this survey,¹ appearing in 1929, includes data drawn from studies of sixteen colleges and universities affiliated with the Board of Education of the Disciples of Christ. The authors supplemented these materials from wide experience with other institutions of higher learning and sought particularly to pre-

¹ Reeves and Russell, *College Organization and Administration* (Indianapolis, 1929).

sent a codification of those principles of organization and administration that had survived the experimental test of observation in actual operation. In detail, the report has to do with such matters as control, organization and internal administration, physical plant and equipment, the program of studies, student problems, instructional loads, faculties, finance, educational deficiencies, and recent improvements.

In 1923 the Educational Commission of the Church of the Brethren was authorized "to make a comprehensive study of our educational problems with a view to working out a policy that will adequately provide for our educational needs."² Dr. J. S. Noffsinger, Secretary of the Educational Board of this church, undertook the study as a research project through Teachers College, Columbia University. It went seriously into such questions as the original reasons for founding Church of the Brethren colleges, the factors of circumstance and of policy that constitute a legitimate college field, and the allocation of territory and consolidation necessary to insure adequate financial support and a respectable student constituency. The fields of eight different colleges were studied in detail.

The United Lutheran Church, in 1924, asked its Board to make a scientific survey of the educational situation and employ impartial experts outside the church to carry on the work. Under the direction of authorities in Teachers College, a survey was made and reported, in 1929, in three volumes,³ totaling 1,600 pages and covering such phases as supporting organizations, government, administrative organization, equipment, faculty and student body, instruction, extra-curricular activities, and work among Lutheran students at non-Lutheran institutions. Eighteen institutions were included. Data were secured from documents and printed materials, from visitation by a survey group, and from forms specially prepared for the investigation. The ramification into many aspects of the problem is illustrated by the fact that the survey forms, fifteen in number, embodied 175 pages of material and included 2,167 different

² J. S. Noffsinger, "A Program for Higher Education in the Church of the Brethren," *Teachers College Contributions to Education*, No. 172 (1925).

³ Leonard, Evenden, O'Rear, and others, *Survey of Higher Education for the Lutheran Church in America* (Bureau of Publications, Teachers College, Columbia University, 1929).

questions and requests for data. One significant outreach was the comparison of Lutheran policies, practices, and tendencies with those of other church boards—particularly at the points of purposes and powers, religious policies, educational policies, finance, and consolidation and coöperation.

The Presbyterian Church, U.S.A., is also concerned about the status of its work in higher education. Dr. C. C. McCracken, formerly with the Board of Education of this denomination (now president of Connecticut Agricultural College), made a study of its colleges and universities, the results of which are as yet unpublished. Mr. J. S. Armentrout, director of Leadership Training for the Board, is now engaged in a study of the effect of higher education upon the religious activities of men and women after graduation. He is comparing their records of religious activities after college with those prior to college days—both for Presbyterian students who have been through colleges of this denomination and for those who have graduated from state universities.

The most recent comprehensive survey was that authorized by the General Conference of the Methodist Episcopal Church, in 1928.⁴ For this task a large Commission on Survey was appointed, which, in turn, selected a survey staff of six experts to carry on the work. Thirty-five Methodist colleges coöperated. Almost every conceivable aspect of college life was studied: (a) administration, including such items as location, enrolment trends, occupational analysis of graduates, boards of control, and internal administrative organizations; (b) physical equipment; (c) college instructional facilities, including course offerings, degrees, teacher training, graduate work, size of classes and faculty service loads, salaries, faculty organization, tenure, and retirement; (d) college finance; and (e) the student personnel of colleges. The last group includes induction, counseling, health, extra-curriculum, personal problems, student government and discipline, voluntary religious agencies, instruction in religion, and the religious life of students.

Certain findings from these surveys that bear upon this study will appear as the report proceeds.

⁴ Reeves, and others, *The Liberal Arts College* (The University of Chicago Press, 1932).

Local Campus Studies

THIS growing desire to acquire adequate scientific data is becoming evident in a few local situations. Through either student or administrative initiative, or both, investigations of a serious nature are being made. Not only is the interest taken by students in their own education distinctly encouraging, but equally so is the favorable reception given to student reports by increasing numbers of administrators. Since 1922, student committees, appointed either by student councils or presidents, have made conscientious studies of conditions and needs on their campuses. These committees have taken student opinion into account. They have even examined the basic presuppositions underlying the whole system of higher education. The studies represent a wide range of institutions. Six of the seventeen are affiliated with the Council of Church Boards of Education.

The seventeen reports touched chiefly on nineteen different problems.⁵ They are as follows, the number in each case referring to the number of committees which dealt with each item:

Examinations (12)	Majors, concentration (6)
Purpose of the college (11)	Student activities (6)
Courses of instruction (11)	Absences (5)
The faculty (10)	Degrees (5)
Methods of instruction (10)	Athletics (5)
Admissions, size of college (9)	Fraternities and non-fraternities (4)
Marking system, marks (9)	Scholarships, loans (4)
Faculty-student relations (7)	Freshmen, provision for (4)
"Honors" courses (7)	Discipline (4)
Tutorial system, methods of study (6)	

A noticeable characteristic of all the reports is the almost complete absence of problems one may term specifically religious. The Bowdoin and Wesleyan reports were the only ones to comment on chapel exercises. The one ground for hope on the part of religious leaders who recognize the connection between a fertile soil and the growth of Christian character is the breaking out of the spirit of youth at the points where the edu-

⁵ Leslie K. Patton, "Undergraduate Student Reports," *Journal of Higher Education*, III (June, 1932), 285-293.

cational system affects the outreach and release of personality. "Are college students persons, or are they pupils?" the Barnard College report asks. These students are concerned about better orientation to the issues of life and the fields of knowledge, a freer opportunity to unify the fragmentary existence of the ordinary campus, a chance to learn "how to live, and not how to make a living." In many of the schools, "the students want greater responsibility, more time to do more work, freedom from petty restriction, more inspiration, and more voluntary intellectual activity."⁶

Another hopeful sign in church colleges is the occasional study sponsored by students and faculty working together. In most cases, these studies are still in the semi-scientific stage, but they represent an honest effort to get at the truth. An example of this type was a study of the quality of teaching at Park College from 1927 to 1929.⁷ Two committees—one faculty and one student—inquired particularly into the objectives sought by instructors in each course and into the appropriateness of teaching methods used in different fields of study.

One hundred students filled out questionnaires on types of assignments, types of examination, and types of classroom procedure. The study of objectives revealed vagueness and confusion, especially at the point of articulating specific course objectives with the broader aims of a liberal college education. Other points brought out that bear upon the development of personality were: the inflexibility of assignments, misuse of the lecture system, vagueness on the part of students as to what was wanted, too little reorganization of material permitted, teacher monopoly of time, slight coöperation between departments. Among seniors it was found that the teachers who saved time, set high standards, stimulated interest, asked good questions, and were clear and definite in their requirements were counted the best. Teachers who stimulated interest did so best by illustrating principles out of their own personal experiences, presenting a wealth of material from source books which motivated reading, used examinations for motivation, raised real problems for thought, and connected everything with life activities.

⁶ Patton, *op. cit.*, p. 289.

⁷ The results of this study were reported to the Detroit Conference Committee by Dean W. F. Sanders.

A case of a local investigation, also by students and faculty working together, that was actually scientific in its purpose, method, and scope, was the all-university study made at Syracuse University in 1926. In this study, made under the auspices of the School of Citizenship and Public Affairs,⁸ 4,248 students filled out a twenty-seven-page questionnaire on practically all essential aspects of campus life. Among these were: reason for coming to college, college activities, personal problems requiring guidance, fraternities, cribbing, choice of vocation, coeducation, and religious beliefs, observances, and attitudes. A distinguishing feature of the report of findings is the thorough treatment of the interrelation of the vast network of factors that condition personality. Examples of very significant correlations are: that students who had made satisfactory vocational adjustment were much more likely to be properly adjusted to the full range of college interests and responsibilities; that as "denominational groups increase in orthodoxy of their teaching, individual differences and sex differences become more and more obscured, while group typicality increases"; that the criticism of the content of convocation periods showed that personal religious pursuits and modern social problems were becoming mutually exclusive; that students who came to college holding the most extreme beliefs were most impervious to change; that in the case of 62.4 per cent of the students (liberal arts), changes in religious views after coming to college were accompanied either by a new and satisfying philosophy of life or by a new and satisfying conviction, with certain doubts remaining.

Among the many practical considerations coming out of this study for the professional religious leader are those pertaining to the future of institutional religion and the influence of personal and voluntary religious interests on the campus. Will the trend toward the separation of ethics and religion revealed in student comment on the university convocation continue? What does it mean to organized religious work when 72.4 per cent and 46.2 per cent of the students, respectively, attribute changes in religious convictions to teaching in certain courses and contacts with fellow students, whereas, 2.9 per cent and 1.8

⁸ Katz and Allport, *Students' Attitudes* (Syracuse: The Craftsman Press, Inc., 1931).

per cent, respectively, attribute change to a student pastor and to the Christian Associations?

Appraisal of Research

INVESTIGATIONS of the sort described have yielded much valuable information about the status of the college. A few church boards of education have ascertained pertinent facts about small groups of institutions. They know more about organizational and administrative problems, resources in property, endowment, and income, about salaries, tenure, and teaching loads, the nature of curricula, and facts of policy and circumstance that develop or degrade institutional life. They know a little about the aims of higher education as conceived by the individual colleges. In the case of the latest study, that of the Methodist colleges, the board has some significant data on what is happening to the minds and personalities of students. It took some account of the personal problems of students, the religious life, student health, and improvement of instruction. Students' committees have worked in much the same problem areas, the emphasis being upon examinations, purpose of the college courses of instruction, the faculty, methods of instruction, admissions, and marking systems. A few instances of student-faculty coöperation in getting at the bottom of the student mind have thrown out a challenge to self-satisfied institutions.

There are two limitations to be pointed out. The first is the paucity of scientific studies to date. Of the 278 colleges and universities affiliated with the Council of Church Boards of Education, relatively few are included in denominational studies. The four surveys reviewed—Disciples, Church of the Brethren, Lutheran, and Methodist—took account of 77 schools, or 28 per cent of the total number. The showing for exhaustive, locally initiated investigations is less favorable. Secondly, a greater limitation, from the viewpoint of character and religious education, is in the form of inquiry. It is not that factual data on the more external aspects of higher education are not important. They are extremely so, provided they be interpreted in terms of character change and motivation. The difficulty rests in the fact that the materials are not employed to answer questions of profound and far-reaching import.

The following questions illustrate what is meant. What are the real objectives of church colleges in terms of home life, political and civic responsibility, the creative use of leisure, adjustment to impending change in the economic structure of society? We do not now know. What changes occur in the habits and attitudes of persons and groups as a result of participation in formal instruction, in extra-curricular activities, and particularly in unorganized activities and relationships? We measure achievement in terms of a facile handling of content, and that is about all. To what extent do self-determination and individual initiative on the part of students enter into the planning and management of the entire educational venture? Is the student-faculty community a living organism in which narrow individualism is displaced by a social consciousness and social planning? Just what degree of transfer is there from instruction to functioning in living situations? Do justice and mutuality characterize the relationships among administrators, teachers, students, engineers, janitors, races, and groups in different economic levels? To what extent would the knowledge, motives, and attitudes of college students, if let loose in the world at large, insure economic justice and international good will? What indexes of achievement may reasonably be set up by which the work of the college teacher may be evaluated? What elements in the general educational situation result in dishonest and hypocritical attitudes? What is the relation of rewards, honors, and the struggle for social status to character development?

Then there are questions bearing more directly upon the specific problems of religion. Thornton W. Merriam, Executive Director of the National Council on Religion in Higher Education, reminds us of numerous unanswered questions about religion that bear especially upon the effectiveness of the church college. How "good" is instruction in religion as compared with instruction in other courses? Is religion requiring intellectually respectable work? What potentialities do courses which aim to present a body of subject matter—chemistry, economics, psychology, sociology—have for the development of religious values? How far is religion being discussed in personal conferences between instructor and student? To what extent and in what ways are members of faculties serving in an advisory, not

dictatorial, capacity in voluntary religious associations and activities?⁹

It must, of course, be remembered that reliable techniques for measuring the subtler aspects of character and religious development are only now beginning to come into use. Nevertheless, the motivation and purpose of the college graduate is a far weightier matter than wealth of courses, comfortable living quarters, scholarships, endowments, teaching loads, administrative procedure. It is easily possible that intelligent and dynamic living in the direction of a new order of society may be inversely proportional to success according to current standards of accreditation.

What Present-Day Youth Seems To Need

IN spite of the difficulties inherent in attempts to understand college youth, a few of the factors suggested by the queries just enumerated are appearing, which it is necessary to bear in mind in attempting an appraisal of church efforts. These will be outlined briefly.

TRANSITION

College administrators are beginning to realize that young men and women cannot be drawn into the college community as though it were a vacuum in which all ties and influences of previous years are suddenly broken off. They are convinced that the wholesome development of character in college depends upon the satisfactory transition of students from their home and earlier educational surroundings to the new campus environment.¹⁰ Students leave environments in which definite sets of patterns have controlled their habits and conduct. Their parents have assumed much responsibility for their food, clothing,

⁹ Thornton W. Merriam, "Needed Studies in Education in Religion at the College Level," *Religious Education*, XXVI (January, 1931), 32-37. The author sets forth a long list of pertinent questions the answers to which determine the degree in which the church college is unique.

¹⁰ One of the most promising studies in the field of transition is sponsored by the Carnegie Foundation for the Advancement of Teaching, in coöperation with the Joint Commission of the Association of Pennsylvania College Presidents and the State Department of Public Instruction. The church colleges of the state are very generally participating in this study. Numerous valuable documents are now available at the Foundation headquarters, 522 Fifth Avenue, New York.

and shelter. High-school teachers have known them rather intimately. They have held places of leadership in school, church, and community before entering college. All this is changed. They are suddenly thrust into a new existence. Methods of study are different. Their time is largely their own. The fraternity and dormitory groups are larger than the family circle. Religious organizations are strikingly different. The clash of the old with the new, with all the attendant disorganization and confusion, calls for all the sympathetic understanding that adult counselors on the college campus can offer. To ascertain the total character assets of the incoming student and insure their further development is one of the major problems of the college.

The problem of transition is increased in complexity by the number and variety of factors involved. Evidence of this from studies and conferences is abundant. One investigation of the problems that new students meet in entering a university with strong religious traditions illustrates well some common areas of strain and tension precipitated. Lincoln Hale, a graduate student at Yale University, working in coöperation with the Connecticut Committee on Transition from High School to College,¹¹ has uncovered problems of adjustment through extended interviews with students and officials. Seventy-two particular points of difficulty and maladjustment seemed, in his estimation, to fall roughly into seven categories: finance, social relations, academic difficulties, health, use of time, peculiarly personal matters, and religion. While ten of the seventy-two points were designated strictly as religious, it is clear that life at no point is separated from moral and spiritual values. The ten were:

1. Students find that chapel attendance is compulsory when church attendance at home was voluntary;
2. They notice that while attendance for them is compulsory their favorite professors are absent;
3. The use of chapel cuts tends to make chapel attendance a game;

¹¹ The Connecticut Committee on Transition from High School to College is a group representing the Yale Divinity School, Christian Association secretaries, high-school teachers and officials, and the Edward W. Hazen Foundation.

4. They learn that members of the faculty are indifferent to the claims of religion ;
5. They find it difficult to withstand the impact of the scientific viewpoint upon their inherited religious beliefs ;
6. They discover that the religious activities and ideas that had given them satisfaction at home are "not the thing" in college ;
7. New and strange standards and values receive group approval ;
8. They have trouble in understanding the paradox between the college's assertion that the student is independent and the college's paternalistic attitude as expressed in rules and regulations ;
9. They learn that the Christian Association holds a relatively insignificant place on the campus ;
10. They overhear a lot of cynical and joking remarks about religion, even among popular professors.

An early discovery on the part of anyone interested in personnel is the complexity of any single situation. One may designate a maladjustment as an academic difficulty, but before he has gone very far he learns that many other factors may be involved—money, overwork, distractions, social relations, health. One of the most interesting studies that reveals this interrelatedness is that reported by Emme,¹² in which he selected one thousand student situations illustrating adjustment problems, life urges, quests, and satisfactions. He found that "the primary setting may have been on the campus but very frequently parents, alumni, brothers or sisters, former chums, entered the complete picture for the rise or climax of student appreciation." Again, "Student adjustments (while primarily social) have a background in home, school, childhood and early adolescent relationships that has peculiar significance for the individual even when in college."

STUDENT PROBLEMS PERSIST ON THROUGH COLLEGE

Many problems of freshman adjustment persist throughout college, and new ones are added for good measure. Probably the most complete investigation of student problems and attitudes

¹² Earle E. Emme, "The Dynamic Nature of College Student Idealism," *Religious Education*, XXVI (January, 1931), 38-43.

so far attempted on a single campus was that developed in Syracuse University, already referred to.

Among the seventy-five sections of the elaborate instrument checked by all the students in the university was one that asked students to indicate whether they had at any time felt the need of advice upon one or more of eighteen different subjects, and whether they had failed to obtain helpful advice because they knew no one to ask, or because advice which they had received was not beneficial. Of the 3,515 students who checked the items, 2,566, or 73 per cent, had at some time felt the need of advice which, for some reason, they had failed to receive. Thirty per cent of the total number of students had not obtained the guidance they desired on problems related to the development of their own personality, such as faults they wanted to overcome. Twenty-three per cent needed more help than they received on choosing a vocation. Eighteen per cent failed to receive help in particular difficulties. Over 11 per cent had met problems of religion and philosophy of life too difficult to manage alone. A considerable number were without guidance in matters of health, sex hygiene, nervous and mental troubles, love and marriage. From the viewpoint of religious instruction and guidance, it is safe to assume that these reactions did not overstate the problem, since many doubtless had personal problems of religion who did not register this fact, and since other problems related to marriage, life work, and nervous instability are difficult to settle apart from a religious philosophy of life.

These discoveries tend to confirm the belief, the authors of the report hold, that "modern educational administration has involved standardized procedures and thorough-going regimentation"; that "the student is known as a pupil in certain courses, a member of the college class of a certain year, a good fraternity man or a promising pledge, a representative of his college on the football or hockey team, and so on; but there is, apart from these class loyalties and pigeon holes, little direct interest in him as an individual."

This awareness of maladjustment and faulty guidance characterizes the smaller church college as well as the larger university. In the investigation made of Methodist colleges, described above, 3,513 students listed twenty-seven different types of problems, of which finances, choice of vocation, and personal re-

lationships with other students affected from one-fifth to one-third. Other issues affecting from 14 to 19 per cent of the students were: fear of failure in courses, poor study habits, religious questions or doubts, difficulty or misunderstanding with instructor, and timidity.

A special committee working with Professor Bower in the Divinity School of the University of Chicago during the summer of 1930 listed over twenty distinct areas of college experience in which need for counseling frequently arises. These are: preëntrance contacts, initial campus adjustments, relations to the administration, living conditions, courses, faculty-student relations (in and outside classes), college standards and ideals, physical education, athletics, fraternities and sororities, family-student relations, economic background and adjustments, student relationships (men to men, women to women, men and women), relations to other nationalities and races, departmental groups, special ability groups, voluntary activities and amusements, relation to agencies for guidance and discipline, vocational considerations, personal hygiene, personal habits, and adjustment to religion.

The truth of the presence of these types of problems is confirmed by the discussions at the Detroit Student-Faculty Conference,¹³ attended by eight hundred delegates representing many church colleges. The morning section on "Morals in a Day of Relativity" was by far the largest. No other discussions in recent years have so forcibly dramatized the tension and uncertainty of youth trying to find their bearings in a world of change.

The impression given thus far is that student problems are all personal, and personal only. This is not true. Every problem is also a social problem that has to be settled with the welfare of the immediate campus and the larger world kept in mind. There is evidence that the American college scene literally throbs with social issues out of which can come the best

¹³ The Detroit Conference, held in December, 1930, was the first national student-faculty conference convened under the auspices of the Student Christian Associations. Eight hundred students and faculty members, about evenly divided, representing two hundred institutions, met for four days to examine the place of religion and religious agencies in modern higher education. The Conference is reported completely in *Education Adequate for Modern Times* (New York: Association Press, 1931).

preparation for intelligent participation in the ongoing affairs of the national and world community. There is space for reference merely to the issues raised by the Detroit Conference. The Conference Committee frankly took the ground that the administrative policy, the educational system, the social and organized life of the campus, and the facilities for student counseling bear very directly upon the development of religious person-

TABLE XXXVIII

Number and Distribution of Campus Situations Reported to the Detroit Conference Committee in Which Students, or Faculty, or Both, Were Working for Improvements

Religious programs	16
Student-faculty relations	15
Interracial situations	13
Student government	8
Honor system	9
Cribbing	9
Curricular adjustment	7
Social relations	7
Counseling	8
Fraternity	4
Athletics	4
Newspapers	3
Freshman initiation	1
After-college adjustment	1
Freshman orientation	3
Dancing	2
Housing	2
Sex morality	4
Smoking	2
Industrial situations	4
Use of reserved books	2
Campus attitudes	1
Absence from class	1
Drinking	3
Student self-expression	1
Imposed college program	1
Politics	2
Total	133

ality. Consequently, local student-faculty committees were urged to engage in preconference investigation of campus issues with the purpose of sharing experience. Approximately 150 institutions sent in reports. Half of these reports represented serious studies that revealed areas of tension and need.¹⁴ Table XXXVIII, representing these 75 colleges, indicates the number and nature of campus situations reported in detail in

TABLE XXXIX

Number and Distribution of Campus Situations Reported as Existing, but Not Reported in Detail; with Further Information as to Whether Anything Was Being Done, and by Whom

	Number of Cases of				
	Times Issue Was Checked	Student Action	Faculty Action	Student- Faculty Action	No Action
Religious programs	75	10	3	47	15
Student-faculty relations	64	2	1	42	19
Student government	60	18	2	18	22
Honesty	60	3	5	30	22
Social relations	57	7	1	30	19
Vocational orientation	55	3	17	6	29
Curricular adjustment	53	1	21	13	18
Counseling	45	0	21	10	14
College rules	44	7	5	20	12
Politics	38	7	1	5	25
Athletics	37	0	8	7	22
Secret societies	33	7	0	12	14
Sex morality	31	0	1	6	24
Drinking	30	2	1	7	20
Alumni influence	30	0	9	2	19
Student housing	30	0	9	10	11
Student publications	30	7	3	7	13
Standards of living	22	2	1	4	15
Total	794	76	109	276	333

¹⁴ See the article by Willard E. Uphaus, "Some Problem Areas in Higher Education," *Religious Education*, XXVI (November, 1931), 735-741.

which students and faculty, either separately or in coöperation, were working for improvements ; Table XXXIX, representing all the 150 institutions, indicates the number and nature of campus situations existing, but not reported in detail, and in which in many cases no definite action was being taken.

Both exhibits put at the top the problems that religious forces meet in providing programs that enlist student attention and coöperation. Numerous reports suggest that authoritarianism is weakening. Students are declining to engage in activities merely to conform to institutional religion. Problem areas next in order of importance are student-faculty relations, student government, honesty, social relations, vocational orientation, and curricular adjustment. There is an apparent tendency for conflicting situations to arise increasingly in relation to administrative and educational philosophy and procedure. A detailed story of the insurgence of youth and the adaptation of those in authority to the spirit of conference would alone make a book. A few studies made show conclusively that dishonesty is closely related to accepting credits and marks as sole criteria for achievement. Arbitrary and antiquated rules passed without the participation and understanding of the students increase disrespect for law. The frequent mention of difficulties with athletics, fraternity life, sex immorality, drinking, and politics leads one to ask to what extent the college fails in achieving a permanent solution not only because of the quality of students admitted, but perhaps mainly because of its failure to engage interest and energy in issues of vital concern.

CHAPTER XII

THE DENOMINATIONAL COLLEGE

Students and Investments

THE church college has had a long and honored career in the United States. The early Colonial colleges came into existence under denominational auspices. Of the nine colleges established during this era three were Congregational, three Episcopalian, one Presbyterian, one Baptist, and one Dutch Reformed. Except for the brief Revolutionary and post-Revolutionary periods, when the spirit of free thought and interest in secular affairs broke down former religious patterns, the establishment of church colleges went on unabated. The famous Dartmouth decision of 1819, which freed private colleges from the fear of legislative control, proved a great impetus to the movement.

The struggle to extend public education up to and through the state university began as early as 1820; but the principle of tax-supported higher education was not established until 1860, when sixteen states had founded universities. The period from the early decades of the nineteenth century to the Civil War is known as the "denominational era" in American higher education. By 1861, fifteen denominations had founded 182 colleges. As already pointed out, there are now 278 colleges and universities affiliated with the Council of Church Boards of Education, and many more not so identified have strong religious backgrounds. The 278 schools enrol 183,000 students and the value of their grounds, buildings, and equipment reaches hundreds of millions.

The sheer extent of the problem of religion for church colleges can be better appreciated in the light of a number of facts regarding the size and equipment of these institutions.

The 278 Protestant colleges and universities provided for about one-fifth of all our students in higher education in 1929-30. Considering only collegiate departments, the proportion is one-fourth. Reports of enrolments furnished for 1931-32 by thirteen of the major denominations represented in the Council

of Church Boards totaled 175,204. In Methodist colleges alone there were 67,490; in Southern Methodist, 29,282; in Northern Baptist, 28,638; in Presbyterian (U.S.A.), 22,991; in Disciples, 11,252.

The share of the church is evident also in the number of instructors and in the vast amounts of property and money involved. Table XL compares the investment of church colleges with that for a total of 925 institutions of higher learning in the United States.¹ The church controls 30 per cent of the institutions of higher learning. The value of the buildings and

TABLE XL

Percentage of Total College Personnel and Financial Investment Carried by 278 Denominational Colleges

	<i>Total Colleges</i>	<i>Church Colleges</i>	<i>Per Cent</i>
Number of institutions	925	278	30
Number of students	753,827*	182,748	24
Number of teachers	54,195*	13,131	24
Number of students per teacher	13.9	13.9	
Value of buildings and grounds	\$1,479,734,183	\$352,625,098	24
Productive endowment	\$1,347,675,733	\$464,359,470	34
Investment per student, on basis of total assets	\$3,751	\$4,471	

* Collegiate departments.

grounds of the church colleges is 24 per cent of that of the entire number of schools, and the productive endowment is 34 per cent of that of all 925 institutions. The average investments per student, when buildings, grounds, and productive endowment are combined, are, for all schools, \$3,751, and for church colleges, \$4,471. A more accurate measure would have been the annual receipts (not available for the church colleges) of each group, since much of the income in publicly controlled institutions comes from city, state, and Federal grants. Table XLI,

¹ Data from "Biennial Survey of Education, 1928-30," *Office of Education, Bulletin No. 20* (1931), and *Christian Education*, handbook for 1931.

comparing the church colleges with 684 privately controlled institutions, is fairer at this point.

TABLE XLI

Percentage of Private School Personnel and Financial Investment Carried by 278 Denominational Colleges

	<i>Total Privately Controlled Colleges</i>		<i>Church Colleges</i>	<i>Per Cent</i>
Number of institutions	684		278	41
Number of students	414,222		182,748	44
Number of teachers	30,821		13,131	43
Number of students per teacher	13.4		13.9	
Value of buildings, grounds, and equipment	\$1,112,479,087*	\$421,642,783†		38
Productive endowment	\$1,225,558,169*	\$470,959,742†		38
Investment per student	\$5,644	\$4,884		

* Includes 145 junior colleges.

† Includes 70 junior colleges with buildings and grounds appraised at \$19,036,816, with 13,029 students, and with productive funds amounting to \$6,605,272.

The investment per student for privately controlled schools, of which number the denominational colleges constitute 41 per cent, is \$5,644, whereas that for the denominational colleges is \$4,884. There are two points to bear in mind in making comparisons. While the total value of equipment in state schools (\$507,209,279) is not so much greater than that in church schools (\$421,642,783), that of the former group is concentrated in fewer places and is superior in quality. Secondly, the average annual receipts of the former are much greater. The receipts for state schools amounted, in 1929-30, to \$955,016 per school; those for private schools, to \$476,197—approximately one-half.²

The foregoing discussion indicates that the church is confronted with no small task in following into college these thousands of her young people. The problem is seen to be the more

² There were no figures for the receipts of the 278 denominational colleges separately, but those for the total group of privately controlled schools afford a fair picture of the greater financial resources of state institutions.

urgent in view of the present difficulties faced by church and college boards in keeping these institutions going. Although enrolments seem not to have declined, the income from investments has fallen off, and some colleges, after many years of service, are being compelled to close their doors or consolidate with other institutions. Others are breaking away from denominational control. The junior-college movement, coupled with emphasis upon the vocational education offered at the larger universities, is still further complicating the picture. A single state university (Oklahoma) now enrolls more students than all the church colleges of the state combined, and many young people go to church colleges only because these are near their homes or less expensive than the larger institutions.

Furthermore, the state schools are introducing the type of work now done by departments of religion and Bible in church schools, and associated work in Bible and religion is provided in others to supplement the regular curriculum. There are outstanding churchmen who now declare that the church should send her youth to state schools, where they will find better facilities for a general education as well as specific preparation in religion at much less cost per student than in denominational colleges.³ It may well be asked, therefore, whether higher education will eventually pass entirely out of the hands of the church, and whether, if this should come to pass, the teaching of religion would be helped or hindered.

Certainly the church must seriously ask whether the denominational college is rendering a distinctive service that warrants the continued outpouring of its funds and energy. A number of far-reaching questions regarding present aims and practices lead inevitably to a fresh consideration of the theory on which the work of the church in higher education is based. These questions will be presented in the concluding chapter. This chapter

³ Dr. Granville D. Edwards, Dean of the Bible College of Missouri, in 1927 offered seven reasons why the church should strengthen her position in state universities: (1) The state universities furnish the greatest abundance of the best raw material to be found anywhere. (2) The state universities offer superior equipment. (3) The church must reach state university students if our civilization is to be made Christian. (4) For its own sake the church must reach university students. (5) State university students are responsive. (6) The state university field offers a maximum of value at a minimum of expense. (7) The university is favorable. *Bible College of Missouri Bulletin*, Vol. XV, No. 4 (January, 1927).

will take up the aims of the denominational college, and in chapters xiii and xiv the type of work done in these colleges in the name of religion will be described.

Aims

It was beyond the possible scope of this investigation to make a detailed study of the objectives of all the church colleges. There are, however, three sources of information that will cast some light on the matter: the contents of the recent surveys mentioned in chapter xi, the statements in the annual catalogues of the institutions, and such evidences as appear in student-faculty conferences or local campus research on issues that are significant.

DATA FROM SURVEYS

The authors of the report of findings for sixteen Disciples colleges and universities point out:

The most important single aim of the colleges and universities of Disciples of Christ appears to be the continuation and extension of the faith of that communion. This philosophy is revealed in their educational programs and also in such matters as the church memberships of students, the training of the faculty, and the church membership of the teaching staff. Courses in religion are still required of all students in a majority of the Disciples institutions, and, with practically no exceptions, these courses are taught by teachers who are members of the communion. These colleges draw largely upon the graduates of Disciples institutions for their faculties, and a large percentage of the staff members are of the faith of Disciples of Christ. This is true particularly of the teachers of Bible and religious education, and of the presidents of the colleges.

In the closing chapter of the Disciples report the authors bring out the fact that the educational deficiencies of the colleges have been due, partly, "to a narrow conception, upon the part of those in authority, of the purposes of institutions of higher learning." A list of improvements recorded includes the common references to the more external aspects of education—improved physical facilities, increased utilization of buildings, improved curricula, improved standards, better-trained facul-

ties (wholly in terms of the number of degrees), efforts to improve instruction. There is no reference to character change in terms of the insistent problems of living.

Dr. Noffsinger, in stating the problem of his investigation of the eight Church of the Brethren colleges, made no reference at all to the aims of Christian higher education.

Of the 1,235 pages in the two volumes of the Lutheran survey devoted to Lutheran colleges, one brief chapter of eleven pages is given to provisions for the religious life of students. Two functions of the church college are noted there:

- (1) To develop and train professional and lay leaders and workers for the religious activities of the church itself.
- (2) To make available, primarily for Lutheran youth, a liberal education in a distinctly religious atmosphere.

The chapter, in the main, deals with the different types of departments and courses, student enrolment, religious vocational choices, a listing of student activities, and the lack of adequate physical facilities for the exercise of religious services and activities. The authors were forced to conclude that not one of the colleges investigated approximated closely an adequate program. A chief point of criticism was that campus chapels and churches were not being regarded as practice units for practical religious training. There is nothing that would guide a curriculum committee in setting up courses or selecting situations for the education of students.

The latest published survey, that made of thirty-five Methodist colleges, shows the greatest advance in the matter of aims. The authors devoted a part of their inquiry to aims, and set forth the results in a separate chapter.

Of the thirty-five colleges included in this survey, fifteen had published their aims, eighteen had prepared statements of aims which were unpublished, and two were unable at the time the data were assembled to provide any statement of aims and purposes. In only twelve instances did catalogues include satisfactory statements of aims. In twenty-three they were either absent or poor.

Table XLII sets forth the aims of the thirty-three colleges, and the number of institutions reporting each aim.

TABLE XLII

Aims Reported by Thirty-Three Methodist Colleges

<i>Aims of the Institution</i>	<i>Number of Institutions Reporting Aim</i>
The development of Christian character	26
The development of scholarly attitudes and habits	19
Vocational training	10
A broad, liberal, and cultural education	9
Pre-professional training	8
Training for citizenship	7
To assist students in acquiring valuable knowledge	6
Physical development and health	5
Preparation for graduate work	5
Training for leadership	4
A liberal education for a selected group of high-grade students	4
Development of an appreciation of the fine arts	3
To provide tools of learning useful for later study	3
Training for the ministry	2
To assist the student in acquiring self-mastery	2
To provide an education for students of limited means	2
To provide a satisfactory educational plant	2
To provide an opportunity for students to secure an education near their homes	1
To raise teaching standards of faculty members	1
To meet the special needs of young women	1
To secure funds	1
To encourage the integration of the intellectual life of the student	1
To maintain superior standards and sound a distinctive note	1

While the aim to develop Christian character is naturally mentioned most frequently—twenty-six times—it is, nevertheless, significant that nine of the colleges have nothing to say about this most important objective. Slightly over half stress the development of scholarly attitudes and habits; ten, vocational training; nine, a broad, liberal, and cultural education; and eight, pre-professional training. Only seven refer to citizenship as an aim, and five, to health. Such matters as discovering the students' interests and aptitudes, home life, social and

economic relationships, leisure, race relations, and world-mindedness were not included.

It may properly be asked whether church colleges should seek to do something in at least a few of these areas; whether the areas should not only be mentioned, but that each should be outlined in considerable detail to show just what is involved. For example, what are the evidences of world-mindedness? This further analysis should at least appear in statements of departmental aims that harmonize with the general objectives of the institution. In only one or two of the thirty-five institutions studied were there departmental aims in conformity with the aims set forth for the institution.

Five colleges had objectives the authors considered worthy of mention in detail. In one, the prominent concepts mentioned were: truth; beauty; physical health; moral character; religious life; tools of learning; familiarity with general content, achievements, and ideals of the several departments of knowledge; intensive training in one department; methods of study; liberal foundation for professional and technical studies; and ability to think clearly, accurately, constructively, and fearlessly. In another, the distinction in objective was clearly drawn between the junior and the senior college. Such expressions as vigorous health; self-mastery; integration of the intellectual life; introduction to the main fields of significant knowledge; development of Christian personality; and an adequate philosophy were found. A third college was in the process of defining its objectives in terms of the following functional capacities: physical fitness; discovering and developing interests and aptitudes; appreciation of beauty; the application of ethical ideals in individual and economic relationships; worthy home relationships; proper use of leisure time; understanding and appreciation of racial heritages and the development of world-mindedness; social adjustments; scholarship; a Christian philosophy of life.

On the whole, the surveys show that church colleges do not have clearly conceived objectives. Statements, where found, are general and indefinite. No faculty could use them in working out consistent departmental objectives, or in selecting curricular materials and situations that would guide students toward

them. There is an occasional college that is thinking beyond such vague generalities as character, life, liberal education, to functional areas of living, but one does not find areas described in terms of specific habits, attitudes, and ideals.

THE AIMS OF ONE HUNDRED SELECTED CHURCH COLLEGES

A study of college catalogues reveals much the same picture as that found in the surveys. One hundred colleges chosen for study are compared in Table XLIII with those affiliated with the Council of Church Boards. Denominationally and geographically the 100 are representative of the entire number. Of these, eighty-five make in their catalogues some statement of aim, purpose, ideal, or objective. Sometimes these statements refer to the entire work of the college and sometimes to essential features of the work. In all, there are twenty-five categories. The list follows, with the number of colleges avowing each aim:

- The development of Christian character, 38.
- A broad, liberal, and cultural education, 24.
- The development of scholarly attitudes and habits, 21.
- Pre-professional training, 15.
- Physical development and health, 15.
- The providing of a religious influence, atmosphere, environment, 12.
- Training for citizenship, 10.
- To assist the student in acquiring self-mastery, 8.
- To provide an education for students of limited means, 8.
- To meet the special needs of young women, 8.
- Training for leadership, 7.
- Training for the ministry, 7.
- To assist students in acquiring valuable knowledge, 6.
- To train for service, 6.
- Development of an appreciation of the fine arts, 4.
- To provide tools of learning useful for later study, 4.
- To promote student-faculty coöperation, 4.
- The development of sound character, 4.
- Vocational training, 3.
- Preparation for graduate work, 2.
- To provide a real religious experience, 2.
- To promote interracial coöperation, 2.
- To train in the fundamentals of modern warfare, 1.
- To train students in the worthy use of leisure time, 1.
- To inculcate habits of punctuality, 1.

These categories, of course, are merely class headings for more detailed statements. Four illustrations, representative of the vast majority, are here quoted.

— College, in its atmosphere, aims, and teachings, is consistently and dominantly Christian. While it imposes no test upon professor or student, but accords religious freedom to all, its avowed purpose is to develop in those coming under its instruction an intelligent but unequivocal faith, to surround them with the most wholesome spiritual influences, and to send them forth into the world with earnest and consecrated womanhood.

The college seeks above all to rouse the student's mind to an active and intelligent interest in the absorbing problems which his generation is facing, and to give him a foundation of enduring principles on which to build the structure of his own life and the life of the community which he is to share.

The aim of the institution is to train its students, through the performance of their social and civil obligations and duties, in those virtues which will fit them for the extraordinary responsibilities of educated men and women in after life.

To afford opportunity for earnest-minded young men and women to develop their minds under the most favorable conditions.

To provide such supervision and guidance as shall encourage students to make the most of their privileges.

To supplement and stabilize their mental development by affording daily opportunity for spiritual growth.

To impress each student with a sense of the stewardship of life and assure him that service is the highest accomplishment.

In contrast with these general statements are two out of the hundred (Kentucky Wesleyan and Knoxville College) which evince careful thought as to specific objectives:

The goal of the Christian College is Christian character; but the attainment of this goal will include many of the aims which are common to all colleges. Among these are scholarship, moral culture, physical training, cultivation of respect for law, training for citizenship, equipment for service, esthetic development and preparation for wholesome social enjoyment.

But the Christian College, while having in common with private and state institutions these aims and ideals, must have consciously a goal which is definitely and consistently Christian. It must give a Christian interpretation to the facts of knowledge, provide a Christian incentive to good citizenship, arouse a Christian motive for service, and nurture a Christian spirit and ideal in the social relationships of every day life. Finally, it must, through the attitude and example and instruction of its teachers, through all courses of study as well as in Bible and religious education, and through its religious activities and the atmosphere of its campus, bring its students into intimate fellowship with Jesus Christ, as Savior and friend, as inspiration and guide, in all endeavor to attain the goal of Christian character.

We believe that education should be concerned with the development of the whole man; that all activities of student life offer opportunities for education; and that true and effective education must work from within. Therefore, the College sets forth the following definite objectives:

Health—To promote the acquisition and maintenance of physical, mental, emotional, moral, and spiritual health.

Thinking—To encourage the scientific method of thinking and of solving problems.

Character—To develop Christian character.

Leisure—To train students in the worthy use of leisure.

Self-Action—To develop self-direction and self-control in thought, speech, and action.

Individuality—To discover and to encourage individual capacities and interests.

Scholarship—To promote high excellence in scholarship.

Tools of Learning—To give students familiarity with such tools of learning as will make further study in college and in life more pleasant, effective, and desirable.

General Education—To offer students opportunity to familiarize themselves with the general content, the achievements and ideals of the several departments of knowledge and the methods of study therein.

Concentration—To give intensive training in one department such as will give students a reasonable understanding and mastery of the content and technique in that field of knowledge.

Professional Foundation—To lay a foundation for professional and business life.

Social Growth—To develop social graces, leadership, power to make social adjustments, and the desire for service.

For the most part, the statement of aim is merely the historical purpose for the founding of the institution. Few have well-defined purposes, clearly presented in the major publication with which they solicit students and announce their offerings. Such statements as are made are usually platitudinous aspirations which would apply equally well to a great variety of institutions. Guidance for neither parents, students, nor teachers can be found in them.

AIMS REVEALED INDIRECTLY THROUGH FUNCTIONAL ACTIVITIES

Studies being made upon a limited number of campuses, and intercollegiate conferences at which students and faculty members confer upon problems for which data are assembled in advance, are hopeful indications of a more meaningful approach to higher education in religion for our time. An example of a conference involving ongoing investigations is the Illinois-Wisconsin Faculty-Student Conference in 1930, which brought together sixty-four students and faculty members from thirteen church colleges and one teachers' college. That the Conference was not intended to be an isolated event divorced from the changing and ever growing problems of student life is seen from the following statement in the Foreword to a report of this conference:

The committee does not consider the project as completed. This conference was but another step towards the more effective meeting of the constantly changing demands upon the church college; demands which must be met if these colleges are to function in Christian education. The present studies must be followed up thoroughly, their implications analyzed, applied and re-tested. New lines of investigation and new projects for study constantly arise to enrich the process. The possibilities of controlled experiments, case studies, and scientific analyses and evaluations are as yet only being initiated in this field.

Much of the conference thought and discussion was built

around Professor Coe's addresses on the distinctive nature and function of the Christian college. Sectional meetings dealt with four problems: advisory and personnel work with student activities and organization; their place and function on the Christian campus; the curriculum and character growth; and religious provisions and agencies. Into these sectional meetings went the data and experiences from considerable preconference investigation. Brief mention of the problems studied, with hints as to the processes involved, will illustrate the beginnings of the influence of the scientific method upon Christian higher education.

1. *Economic Conditions Maintained among Students.* Returns from 189 students answering a questionnaire on earning their way through college. A study of relationship, by classes, of scholarship and time spent on remunerative outside work.

2. *The Curriculum as a Character Builder.* A survey of student opinion on gaps in the curriculum, orientation, the usefulness of courses in meeting actual life situations, qualities that make a course successful, preferences in teaching method. The study showed that neither students nor faculty were inclined to give the character-building influences of the curriculum a position of the first magnitude.

3. *The Effect of Activities on Character.* A listing of activities and offices, a study of the relationship between activities and scholarship, the turnover in interest from year to year, an analysis of thirty individual time schedules and forty student interviews.

4. *A Survey of the Religious Life.* Conducted by a committee representing administration, faculty, and students. The quest was educative in character; the objectives were to stimulate the individuals coming under the influence of the campus to think along the line of the suggested inquiry; to examine the attitudes and behavior patterns of individuals and groups on the campus in the light of the teachings of Jesus; and to formulate some plans and techniques through which the more complete recognition of the place of Jesus in the life of the individual could be accomplished.

5. *The Religious Impact of the College upon the Life of the Students.* Factors in the study were: records of life history, interest analyses, student attitudes on moral conventions, religious be-

liefs and institutions, values of voluntary religious activities, analyses of the teaching function in terms of Christian character.

6. *The Watson Test of Fair-Mindedness*. Given to eighty students in the Department of Religion before and after courses in Religions of the World, Ethics, Psychology of Religion, Old Testament Literature and History, and New Testament Literature and History, in order to discover the amount and duration of prejudice, and the relation of changes in prejudices to particular types of courses.

Appraisal of Findings

ONE reaches certain conclusions from this brief reference to the distinctiveness of the church college, and from what has been said before about standards of accreditation. Many colleges have published general statements about their religious traditions, the religious services they maintain, about the religious quality of the campus atmosphere, and about the purpose of developing Christian character and leadership. But in rare cases only have colleges conceived and published fundamental presuppositions revised in keeping with the great problem areas and tension zones found in modern life. Curricula, with few exceptions, have not been reorganized along lines of broad orientation; numerous highly specialized courses have not been correlated around unifying concepts, nor have departmental and divisional objectives been worked out in terms of more exact and incisive specifications. It is difficult to discover from statements of purpose just what makes a church college different from the best of the independent and publicly supported institutions. The answer often made is that the smaller size of the institution, the more intimate relations between students and faculty, more insistence upon a Christian faculty, religious counsel and regular worship, and the general spirit that prevails make the distinction. Some of these practices will be dealt with in the two chapters which follow.

CHAPTER XIII

INSTRUCTION IN RELIGION IN CHURCH COLLEGES

Backgrounds

THE early Colonial colleges were definitely religious in their purpose. They did not differentiate religion and life. But with the beginning of the Republic new forces came into being that created a demand for a secular type of education designed to train for political, commercial, and civic responsibilities. The struggle to extend the system up to and through the state university, especially in the South and the West, began as early as 1820. By 1860, when sixteen states had founded universities, the American public-school system, including higher education, was established in principle. The Morrill Act of 1862, by which the national Government aided the individual states through financial returns from generous land grants, stimulated the development of agricultural and engineering colleges. By 1885 the great period of university expansion had set in.¹

While higher education by the state became established in principle at an early date, it was left for the denominational colleges to bear the burden through the greater part of the nineteenth century. Of the 246 colleges founded by the close of the year 1860, but seventeen were state institutions, and but two or three others had any state connections. Practically all had been founded by the church.²

During this period of parallel development on the part of state and denominational institutions, the curricula of the former greatly influenced the offerings of the latter. The state colleges and universities were responding to the demands of secular interests. Church colleges yielded to the same interests to such a degree that the teaching of religion almost disappeared by the close of the nineteenth century. The low ebb to

¹ E. P. Cubberley, *Public Education in the United States* (New York: Houghton Mifflin Company, 1919), pp. 202-212.

² *Ibid.*

which instruction in religion had sunk is shown by a report of a committee of the Association of American Colleges in 1916.³ In its definition of an efficient college the committee found place for only four year hours of Bible and assigned this work to other departments, preferably Latin. Religious education was not mentioned at all.

Recent Developments

SINCE 1916, however, instruction in religion has had a phenomenal growth. Smaller surveys, although not strictly comparable, illustrate the changes. A study made in 1924⁴ reported that 269 denominational and independent schools offered 2,077 courses, valued at 6,494 semester hours, that drew 62,511 students. The average number of hours per school in this instance was 24, and the average number of students per hour was 9.6. One hundred and ninety-one of the 269 institutions were denominational. Only 34 of the 269 had no department of religious instruction.

Miss Lura Beam reported a study in March, 1925, of religious instruction offered in 250 denominational colleges in 1923-24.⁵ Enrolled students numbering 95,611 earned 136,844 semester hours of credit. She pointed out the marked increase in the quantity of instruction in twenty-three years. A typical Protestant college in 1900-1901 advertised fourteen hours of instruction in religion—six hours of moral science, including Christian evidence, three hours of Old Testament history, three hours of sacred literature, and two hours of New Testament. All work was scheduled for the freshman year, and might even have been taken in preparatory school. In 1923-24, however, the typical college advertised twenty-eight semester hours of instruction in religion and actually taught twenty. This instruction was spread out over four years with some opportunity for interpreting religion and becoming trained in the technique of teaching it.⁶

³ *Bulletin* of the Association of American Colleges, II, 65.

⁴ Uphaus and Hipps, "Undergraduate Courses in Religion at Denominational and Independent Colleges and Universities," *Bulletin VI* of the National Council on Religion in Higher Education, New York.

⁵ Lura Beam, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges," *Christian Education*, VIII (March, 1925), 211-264.

⁶ *Ibid.*, p. 212.

In 1915, thirty-eight colleges offered, in all, seventy-one courses in religious education amounting to 217 semester hours, taught by forty instructors, six of them on full time.⁷ During 1926-27, a group of graduate students in religious education in Teachers College, Columbia University, under the leadership of Professor Coe, made a survey of instruction in religious education.⁸ One hundred and seventy-two institutions of which 154 were denominational, in thirty-six states, reported 657 courses valued at 1,811 semester hours and enrolling 10,389 students. On the basis of the medians computed from the complete distribution, the "average" institution in 1925-26 gave 2.8 courses, totaling 6.5 semester hours, with an average enrolment of thirteen students in each course. These courses were taught by 207 professors, 34 of whom gave their entire time to teaching religious education. In an investigation made in 1927 of the teaching of Bible and religious education in 922 institutions of higher learning (659 colleges and universities, 164 junior colleges, and 99 teachers' colleges), Dr. Harper found that 239 of these institutions had separate departments of Bible, 72, separate departments of religious education, 219, combined departments of religious education; that 569 of the 922 institutions offered instruction in Bible or religious education or both, valued at 10,868 semester hours and enrolling 92,518 students; that 1,273 professors were employed in the field of religion; and that 288 of these institutions spent \$1,475,837 for religious instruction.⁹

The Present Status

THE latest investigation of this problem was made in connection with this study in 1931-32 by some members of a seminar on religion in higher education in the Yale Divinity School. One member¹⁰ of the group made a survey of the catalogues of 489 colleges and universities, of which 104 were state, 83 inde-

⁷ W. S. Athearn, "Religious Education in Colleges," *Religious Education*, X (October, 1915), 412-426.

⁸ "Undergraduate Instruction in Religious Education in the United States," *Monograph No. 2* of the Religious Education Association, April, 1927.

⁹ W. A. Harper, "The Place of Religion in Education," *Religious Education*, XXVI (January, 1931), 6-12.

¹⁰ George Menke.

pendent, and 302 denominational. He recorded the individual titles of all advertised courses and made distributions by number of courses and semester hours, by various aspects of the field of religion, and by different regions of the country.

Our immediate concern is with the total number of courses discovered. Of the 302 denominational schools, 285 offered 4,200 courses in religion, averaging 14.7 for each institution and amounting to 12,744 semester hours, or 44.7 per college.

Data for 100 Church Colleges

THESE catalogue figures, however, do not clearly differentiate between courses advertised and courses given. Hence a questionnaire was sent to 425 colleges and universities to get facts on this point and also on actual enrolments. As a basis for detailed study, 100 questionnaires from denominational schools were selected.¹¹ Table XLIII compares their distribution with that of the 278 colleges associated in the Council of Church Boards.

The 100 colleges, distributed over the entire United States, enrolled, in 1930-31, 70,753 students. They advertised, on the average, forty-seven credit hours in religion and taught thirty-three, or 70 per cent. Of the 100 colleges, 75 required certain courses for graduation, the average number of credit hours thus required being seven. Most of these colleges are in the Southern, Central, Southwest, Rocky Mountain, and Pacific Northwest regions, and the fewest in New England, the Middle Atlantic states, and Pacific Southwest.¹² All the Episcopal and United Lutheran schools require religious instruction; about three-fourths of the Methodist, Disciples, Congregational, and Presbyterian schools.

¹¹ Kenneth Lawson assisted in tabulating and interpreting the data.

¹² The regional basis of supervision now adopted by the National Council of Student Associations is the one accepted here. The divisional boundaries suggest, as well as any other grouping, the natural lines along which higher education sponsored by the churches has developed. The eight regions, with the states in each, are as follows: New England: Me., Vt., N.H., Mass., R.I., Conn.; Middle Atlantic: N.Y., N.J., Pa., D.C., Md., Del., W.Va.; Southern: Fla., Ga., Ala., Va., Miss., La., Ky., Tenn., N.C., S.C.; Central: Ohio, Ind., Mich., Ill., Wis., Minn., Iowa, S.D., N.D.; Rocky Mountain: Kan., Neb., Wyo., Colo.; Southwest: Tex., Okla., Mo., Ark., N.M.; Pacific Southwest: Calif., Nev., Utah, Ariz.; Pacific Northwest: Mont., Ore., Idaho, Wash.

TABLE XLIII

Comparative Distribution of 100 Church Colleges by Denomination and Region

Denominations	Regions							All Church Schools*
	New England	Middle Atlantic	Southern	Central	Southwest	Rocky Mt.	Pacific S.W. Pacific N.W.	Total
Baptist	2	2	3	4	2	1	1 1	16 21
Church of Brethren	..	1	..	..	..	1	..	2 7
Church of God	..	..	..	1	..	..	..	1
Congregational	5	..	2	5	..	..	1	13 38
Disciples	..	1	..	..	2	..	2	5 13
Evangelical	..	..	..	3	..	..	..	3 3
Friends	..	1	..	1	..	..	1	4 7
Lutheran	..	2	3	3	..	1	..	9 12
Methodist Episcopal	..	3	9	2	1	2	2	20 51
Methodist Protestant	..	1	..	..	..	..	..	1 30
Moravian	..	..	1	..	..	..	..	1 3
Presbyterian, U.S., U.S.A.	..	3	2	5	4	1	1	17 62
Protestant Episcopal	..	..	1	1	..	..	..	2 6
Reformed, in America, U.S.	..	2	..	1	..	..	..	3 9
Seventh Day Adventist	..	..	..	1	..	..	..	1 1
Seventh Day Baptist	..	1	..	..	..	..	..	1 3
United Brethren	..	..	..	..	..	1	..	1 5
Total	7	17	21	27	9	7	4 8	100 271
All Church Schools	15	47	64	75	26	19	8 11	265*

* Omitting a few miscellaneous denominations. A few are affiliated with two denominations.

The distribution of required hours among various subjects is shown in Table XLIV.

TABLE XLIV

Required Subjects in Religion in Seventy-Five Colleges

<i>Subjects</i>	<i>Courses Required</i>	
	<i>Number</i>	<i>Per Cent</i>
New Testament	42	29.8
Old Testament	32	22.7
Bible	20	14.2
Religious Education	6	4.3
Philosophy	8	5.7
History	5	3.5
Ethics	8	5.7
Social Ethics	2	1.4
Doctrine	3	2.1
Missions	1	.7
Comparative Religion	1	.7
Language	1	.7
Optional	12	8.5
	<hr/> 141	<hr/> 100.0

In all the colleges, Bible receives by far the most emphasis. Of the 141 courses required in seventy-five colleges, 94, or 67 per cent, are in Bible. Of the 94 courses in Bible, 20 are survey courses, 32 Old Testament, and 42 New Testament. The faith in the educational value of prescribed biblical study is still very strong, especially since one-half the time is given to the Old Testament. In strong contrast, six or one-sixteenth as many, courses are prescribed in religious education; eight, or one-twelfth as many, in the philosophy of religion; and ten, or one-ninth, in ethics. Of these ten in ethics, two only are in social ethics. Nine per cent of the requirements are optional as far as the nature of the work is concerned. There are minor denominational variations. More Methodist institutions prescribe religious education. The Baptist and Congregational colleges are more lenient with optional requirements. The Lutheran schools include a wider range of subjects.

The Distribution of Instruction in Religion

THE distribution of the total number of semester hours taught in 100 denominational institutions in 1930-31, according to the different aspects of the field of religion, gives a concrete picture of what leaders consider necessary in higher religious instruction. The number of hours taught was 3,306; 546 hours (16.5 per cent) were in New Testament, 373 hours (11.3 per cent) were in Old Testament, and 242 hours (7.3 per cent) in general biblical survey courses. Thus, 1,161 hours, approximately one-third of all instruction in religion, were Bible centered. About one-third of this work dealt with the Old Testament; 503 hours, 15.2 per cent of the total, were given in religious education; 38 hours (1.1 per cent), in character education; 89 hours (2.7 per cent), in the psychology of religion. When these three groups are combined, they total only 630 hours, an amount scarcely more than half the hours devoted to biblical instruction. Since a very large part of the work in religious education deals with organization, materials, and methods, it is clear that relatively little attention is given to the actual processes of character development and to the philosophy of personal and social reconstruction.

Of the total, 328 hours (9.9 per cent) were devoted to the history, philosophy, and problems of religion; 71 hours (2.1 per cent), to comparative religion; 240 hours (7.2 per cent), to ethics; and 155 hours (4.7 per cent), to social ethics. Thus, the opportunity to study religion in its broadest international and interracial aspects, and to apply the principles of religion to problems of conduct, was extremely limited. All four groups combined amount to less than a fourth of the studies in religion. The sixty-two hours in missions and the international problems of Christianity also show that there was little reference to basic world issues from the standpoint of religion. These facts may account partly for the extremely slow progress made in changing the attitudes of the American churchman toward other nationals and religions. Students give little thought to the relation of religion to such issues as disarmament, unemployment, tariff, and economic values in general. There are some church colleges where a student may major in religion and not be challenged by the problems that threaten the welfare of the world.

TABLE XLV

Semester Hours Earned in Religion in Sixty-One Colleges for 1923-24 and 1930-31

	1923-24			1930-31		
	<i>Number of Schools</i>	<i>Number of Hours</i>	<i>Per Cent</i>	<i>Number of Schools</i>	<i>Number of Hours</i>	<i>Per Cent</i>
New Testament	49	13,633	35.0	56	15,391	33.8
Old Testament	54	10,294	26.4	53	7,535	16.5
Bible	31	5,399	13.8	22	3,558	7.8
Religious Education	27	3,202	8.2	40	4,016	8.8
Character Education	..	....	..	2	39	.1
Pastoral Training	4	266	.7	1	27	.1
Church and Denominational History	15	825	2.1	26	1,540	3.4
Psychology of Religion	18	799	2.1	23	991	2.2
Philosophy, History, Problems of Religion	14	956	2.5	42	4,197	9.2
Ethics	..	....	..	33	4,054	8.9
Social Ethics	6	288	.7	22	1,306	2.9
Missions	3	204	.5	13	661	1.5
Comparative Religion	3	113	.3	14	636	1.4
Doctrine and Theology	17	1,981	5.1	10	1,024	2.2
Language (Greek, Hebrew)	8	287	.7	14	409	.9
Miscellaneous	12	750	1.9	5	145	.3
Total		38,997	100.0		45,529	100.0

Changes in Enrolment

So far, the data regarding religious teaching have been presented in terms of courses or hours advertised or taught. To what extent are these courses taken by students, and are any tendencies in enrolment observable? It happens that comparable data from two studies¹³ for sixty-one identical colleges are available. Table XLV details the hours earned in different fields of study for the years 1923-24 and 1930-31.

During the seven years that elapsed between the two studies reported in Table XLV, there was an absolute falling off in the semester hours earned in the Old Testament and in general courses in the Bible. Only twenty-two as against thirty-one institutions were even offering the latter type of course, whereas work in the New Testament was receiving greater emphasis. Work in religious education greatly increased during this period, but the most conspicuous increases were in church and denominational history, the history and philosophy of religion, comparative religion, ethics, and missions. In ethics alone the increase was from six to thirty-three institutions and from 288 semester hours to 5,360.

These are absolute advances and retrogressions. During the same interval the enrolment in these colleges increased by 37 per cent. It is important therefore, to state the changes in relation to changes in enrolment. This is done for the work in religious subjects as a whole and also as distinct from biblical subjects in Table XLVI.

It is apparent from Table XLVI that the total relative registration in religious subjects has fallen off, as the increase has been only 17 per cent as against an increase of 37 per cent in total enrolment. This represents a decrease of 15 per cent in the number of hours earned per student enrolled. But the relative decrease is due to the changes in biblical departments. For here the decrease in hours earned per student has been 35 per cent as against an *increase* of 43 per cent in hours earned per student in non-biblical subjects. The total of semester hours earned in non-biblical religious subjects is actually nearly double in 1930-31 what it was in 1923-24.

¹³ The study of 100 colleges and the one made by Lura Beam for 1923-24, already referred to.

TABLE XLVI

*Semester Hours Offered, Taught, and Earned per Student
in Religious Subjects in Sixty-One Colleges
for 1923-24 and 1930-31*

	1923-24	1930-31	Per Cent Increase or Decrease
Total college enrolment	27,358	37,596	+37
Hours advertised	1,720	2,623	+53
Hours taught	1,207	1,811	+50
Total semester hours earned	38,997	45,529	+17
Total Bible hours earned	29,326	26,484	-10
Total non-Bible hours earned	9,671	19,045	+97
Per cent Bible of total earned	75%	58%	-17
Total hours earned per student enrolled in colleges	1.43	1.21	-15
Bible hours earned per student enrolled in colleges	1.07	.70	-35
Non-Bible hours earned per stu- dent enrolled in colleges	.35	.50	+43

The hours offered and taught in these colleges increased by 50 per cent during the seven years, largely by the addition of non-biblical courses in more colleges. These increases in the number of institutions offering work are shown also in Table XLV and suggest that there has been some correspondence at least between student interests and college offerings—differentiation in non-biblical subjects has partially absorbed the losses in biblical subjects.

Twelve of the sixty-one colleges made no requirements. Fourteen stipulated certain numbers of hours without specifying any particular courses. In nine of the fourteen cases the requirements were in Bible—the number ranging from three to eight semester hours. For these it was impossible, with the records available, to say exactly what the requirements amounted to in semester hours earned.

The remaining thirty-six colleges, however, afford a more definite idea as to the fields of religion where electives are available, and what percentage of hours earned in each type of subject matter is elected. It turns out that of the total elective

hours earned, 29 per cent are in New Testament, 9.9 per cent in Old Testament, and 9.4 per cent in general Bible courses, totaling 48.3 per cent, or nearly one-half of all elective work done, showing that students, in these colleges at least, tend strongly to elect courses in Bible. The next strongest group is religious education, with 16.3 per cent of all elective work earned. Then comes ethics with 13.7 per cent. However, as most biblical electives are for underclassmen and non-biblical for upper-classmen, the non-biblical are at a serious disadvantage, owing to the increased specialization of the last two years of college.

Such radical changes as these call for explanation. They raise questions as to the value of current biblical courses particularly. It is possible that in certain characteristic features of the work in religion we shall find some suggestions as to underlying causes of the loss of interest in this type of work. First there is the departmentalization of religious teaching. Second is the limitation in outlook of departments of religion. Third is the irrelevance of much that is done to the type of student need and interest reported in chapter xi.

With regard to the last point, there would be differences of opinion as to the propriety of making biblical courses center on student problems. It is entirely conceivable that these subjects should not be so strained as to attempt to use them for the solution of practical moral difficulties. Their primary function is to make clear the genius of biblical religion. Since other religious subjects, such as the psychology and philosophy of religion, present opportunities for dealing with practical issues, perhaps it is these that should be looked to for more immediate help—and it is in these non-biblical subjects that relative increase has taken place. Nevertheless, the departmentalization of religious teaching and the aims of departments of religion affect these as well as biblical courses, and to these two matters we may now turn.

Departmentalizing Religion

ALL of the hundred colleges in our study have departments of religious instruction. Eighty-five colleges have each one specifi-

cally religious department. Twelve still maintain two departments—in most cases Bible and religious education, or biblical literature and religious education. One university groups religious studies under three heads—Bible, history of religion, and religious education. Two colleges maintain four groups. One of these has an undergraduate school of religion in which religious courses appear under: Department of Bible; Department of Church History, Missions and Comparative Religions; Department of Christian Doctrine; and Department of Practical Theology. One has the work in freshman Bible, biblical literature, homiletics, and religious education classified loosely under what is called Group V—Religion.

Religious departments appear under thirty-seven different titles. There is evidently no stereotype at work here, but rather a complete absence of standardization among the colleges. Departments of religion, religious education, and Bible appear most frequently, twenty-six, twenty-one, and twelve times, respectively.

That courses in religion are still widely scattered throughout the curriculum is indicated by the fact that thirty-five schools have such courses in other than departments of specifically religious instruction. Thirty-nine schools have courses in two other departments, five in three, one in five, and one in six. There are fourteen other than religious departments in which religious courses are listed. They are, in the order of frequency:

Philosophy	68
Greek	31
Psychology	10
History	7
Sociology	5
Classical or Ancient Languages	5
Education	4
English	3
Hebrew	2
Philosophy and Psychology	2
Latin	1
Physical Education	1
Social Ethics	1
Speech	1

Two examples of scatter are as follows:

Ohio Wesleyan

<i>Department</i>	<i>Number of Courses</i>	<i>Hours</i>
Greek	1	6
Philosophy	3	9
Religious Education	11	30
English Bible	17	41
Sociology	1	2
History	2	6
History of Religion	10	25
Social Ethics	6	15
Speech	1	2

Keuka College

Greek	2	6
Philosophy	1	6
Latin	1	1
Christian Leadership and Social Service	12	31
Expression	3	8
Physical Education	1	2

An indication of the felt need for closer correlation of religious instruction is the practice in 17 of the 100 colleges of loosely assembling groups of courses under a single head. Examples of this practice are:

<i>Title of Larger Unity</i>	<i>Courses Grouped</i>
Religious Education (Western Maryland)	Religious Education Bible
Religion (Bucknell)	Biblical Literature History and Psychology of Religion Christian Social Ethics Religious Education
Biblical Literature (Centenary)	Bible Religious Education
Biblical Literature and Philosophy (Illinois College)	Biblical History and Literature Religious Education Philosophy
Religious Education (College of the Ozarks)	Division of Bible Division of Religion Division of Religious Education

Aims of Religious Instruction

FROM one point of view, the scattering of courses in religion and the absence of a stereotyped departmentalization might be regarded as a wholesome indication of vitality. It might be thought to represent the general distribution of religious interest throughout the entire curriculum. Whether this is the correct explanation or not can be inferred in part from the college aims discussed in chapter xii and also from the more specific objectives of religious teaching as these are formulated in connection with courses dealing with religion.

There is little agreement among colleges, as has just been shown, as to what courses constitute adequate preparation in religion, or as to the way these courses should be related to one another, or to other departments. Is there as little agreement about the aims of religious instruction?

Twenty-five of the 100 schools set down objectives for their departments of religious instruction. Three-fourths thus leave it to the reader to infer from the brief description of courses what they have in mind. All statements found, in any way related to objectives, analyzed for differentiated elements, give us the following summary:

*Summary of the Objectives of Instruction in Religion
in Twenty-Five Church Colleges, with the
Frequency of Each*

- | | |
|--|----|
| 1. To give the Bible a central place in the curriculum: with the view to teaching its content, to bringing out its human and religious values, and to affording a systematic study of the source, history, and teachings of Christianity | 21 |
| 2. To develop a lay religious leadership, for service in the church and community | 19 |
| 3. To show the place of religion, particularly Christianity, in the life of the world today | 8 |
| 4. To acquaint students with the historical backgrounds of Christianity—origins, changes, and relationships to other races and religions | 6 |
| 5. To prepare students for full-time Christian service | 5 |
| 6. To develop Christian character | 4 |
| 7. To lead to a rational faith and a spiritual interpretation of reality | 4 |

8. To provide religious instruction in harmony with the best methods and ideals of education	2
9. To foster denominational interests	2
10. To prepare students for graduate seminary work	2
11. To set forth the principles and ethics of Christianity	1

Total

74

The summary is suggestive at several points. In the first place, objectives are centered around the teaching of the Bible. A closer study of the twenty-one separate items included under "1" in the above summary shows that the emphases are on content, history, and values. Only two of the twenty-one items refer definitely to the relation of biblical truth to current issues. One of these, quoted exactly, is: "To lead the student to know the real significance of the Bible in the formation of Christian character and in the political, social, and religious life of today." The third group of objectives, eight in number, add considerable weight to the point of relationships between religious instruction and modern life.

In the second place, the interest in preparing students for useful lay leadership in after-college days is very common. It is significant that only one of the nineteen items made any reference to preparation for religious service while in college.

Third, few colleges fortunately stress the idea that students may receive full professional training through an undergraduate curriculum in religion. Fourth, the few references to the development of Christian character and to the development of a rational faith in the light of what other fields of knowledge have to say about reality raise the question as to whether colleges have really yet begun the process of integration and the use of the whole environment for the growth of religious personality.

Fifth, few references were made to the fostering of particular denominational interests.

Sixth, the last of the seventy-four objectives, on the principles and ethics of Christianity, might be listed with the third group. At best, combining all references in any way related to the solution of perplexing personal and social problems, the objectives at this point are general and meager.

CHAPTER XIV

CHAPEL, COUNSELING, AND STUDENT GOVERNMENT

COLLEGE practice has thus far been described only in terms of courses in religion. The influence of the church might be expected to operate even more directly through the chapel exercises and in the situations involving personal counseling. Student government may be taken as an opportunity for engaging in those types of experience which in present-day America seem most in need of reconstruction in the light of religious ideals.

The Chapel

It is a matter of common knowledge that the chapel situation is far from satisfactory. This is one point at which religious tradition and administrative convenience have clashed with the fundamental needs of students.

A very recent investigation of the problem is that reported by Elbin.¹ Among the questions for which answers were sought through the use of a questionnaire were the following:

1. What is the present situation with regard to the worship services conducted in college chapels; that is, what are the leaders trying to do, what do they think they are accomplishing, and in what way do they interpret the student attitude?

2. What objectives may college worship seek?

One hundred and four schools reported, of which forty-seven represented sixteen different denominations. The inquiry addressed to "the person responsible for chapel or assembly" was answered in most cases by the president. Sixty schools, including most of the forty-seven church schools, reported eighty-three different purposes of worship, which the author groups under ten different headings:

¹ Paul N. Elbin, "The Improvement of College Worship," *Teachers College, Columbia University, Contributions to Education*, No. 530 (1932).

<i>Heading</i>	<i>Number of Times Reported</i>
To build character: ethical	17
To create and maintain an interest in religion: apprecia- tional	15
To realize the presence of God and have communion with him: appreciational	13
To provide an opportunity for meditation: appreciational	9
To benefit the general life of the college: ethical	7
Answers too general to be classified	6
To help with the day's work: appreciational	4
To help students with problems of personality, career, etc.: appreciational	4
To instruct: appreciational	4
To win converts to church: either appreciational or ethical	2

Illustrations of detailed statements of the purposes given in connection with the first, second, and fifth groups are especially pertinent at this point.

The Character-Building Purposes

Character building.

To promote the idea of service.

To lead the students to see how men should live together for the best good of all.

To strengthen the moral fibre of the student and faculty group.

To get students to see the highest meaning of their experiences and to dedicate themselves to this highest.

To get religion "under the skin and not on top of it." To let them realize that true religion means no profanity, no cheating, no immorality.

To awaken in the students a consistent desire for an intelligent, constructive Christian life.

To bring each one under the teaching of Jesus, to the extent that he will seek to exemplify the teaching in his life.

We hope to teach them the connection between worship and everyday living.

The building of more Christlike *ideals* in reference to everyday living, a broader, richer, optimistic outlook on life. A sensitivity to the needs of mankind and a passion to do something about it. In short, a realization that religion has to do with life.

The Creation and Maintenance of an Interest in Religion

To keep students interested in spiritual affairs during their student days.

The purpose is to create and maintain a religious sentiment.

A respectful and reverential attitude toward religion—to the end that it may be given a fair trial.

To bring Christian ideals before students: to induce them to think on religion.

Develop a sense of the reality of religion.

To create consciousness of need of worship and to minister to it.

To develop and to conserve the spirit of devotion and reverence.

To magnify the concept of the Deity.

Awakening to concepts of religious experience in keeping with modern thought. Reinforcement of religious aspiration in the individual student.

Beneficial Effect on the General Life of the College

To give tone to the spiritual life of the campus.

The University of —— is a Christian college in name and this is the method we use to make it Christian in reality.

To unify the group into a community of students who desire the college to be a place of high ideals and noble struggle.

An examination of these purposes reveals a number of things. The purposes expressed are general and vague. This is especially true of the three groups just illustrated. The great degree of concern for character and religious living is meritorious; the difficulty comes at the points of concreteness and objectivity. Character building in connection with such terms as "idea of service," "inspiration for service," "religious dynamic," "moral fibre," throws little light on the specific attributes of character needed for life on a campus or in the world. The third group, on the "beneficial effect on the general life of the college," is particularly weak at the point of trust in a "campus atmosphere." Examine for a moment, "To give tone to the spiritual life of the campus," or, "The University of —— is a Christian college in name and this is the method we use to make it Christian in reality." To what extent do our church colleges satisfy themselves with the thought that courses in religion, or religious services, are basically reconstructing the per-

sonal and group life of students at racial, economic, social, and political points of tension and stress? Again, the purposes stated might be those for worship in any community or church; except for such words as "campus," "college," "student," "chapel," one would not suspect that the respondents had in mind particular groups of young human spirits living a very specialized sort of existence. Finally, as Elbin brings out, in these purposes there is little emphasis on the beautiful, the mystical, mental hygiene, or religious instruction.

Measures of the results of chapel services could not be expected. But the type of evidence given by respondents that chapel worship was succeeding may be of some importance in forming an opinion of the value put upon it by college leaders. Thirteen replied that they had little evidence of success. Ten cited good attendance; ten, good attention. Other reasons given fewer times were: favorable testimony of students (9); acceptance of Christ and church membership (6); testimony of graduates (4); improved college spirit and morality (4); interest in services (4).

While students generally are not openly antagonistic, they are very indifferent about the whole chapel program. This fact deserves more analysis. It is characteristic of college youth to show an absorbing enthusiasm for the things that actually touch their lives. What can account for the coolness toward worship? One may, of course, speculate in the absence of evidence. There is little doubt that many of the religious concepts suggested in addresses, songs, prayers, and liturgy are either not understood or are disbelieved. But there is perhaps sufficient explanation in the vagueness of purpose and lack of conviction regarding the significance of the experience of worship for the particular and concrete needs of living students who are deeply involved in the stresses and strains of modern life.

The recent surveys already mentioned throw additional light on the chapel situation. Student attendance is compulsory in thirty-two out of the thirty-five Methodist colleges studied. The fact that artificial incentives for attendance are offered and punishments for absence are administered shows that the ideal has not been attained. Student judgments disagree as to value. In one group of seven colleges, from 48 to 87 per cent of the students gave favorable judgments. In three other institutions

where students were asked to check one of five statements to indicate their attitude, 31, 77, and 66 per cent checked the middle statement, "Sometimes good, often boresome." In nine colleges, faculty reactions were from 46 to 82 per cent favorable. The investigators attended chapel services in all thirty-five colleges. They found the exercises generally helpful and appropriate, but often disturbed by the introduction of extraneous and questionable features.

The investigators of the Lutheran colleges gave some attention to chapel. They found that thirteen out of sixteen institutions required attendance. The degree of compulsion was having a smothering effect upon voluntarism in connection with other religious organizations: ". . . Most of these exercises attended during visits to the institutions were combinations of worship, announcements, student organization meetings or pep meetings. Prayer, hymns and the reading of scripture were preceded by, interspersed with, or followed by many of these other matters, important and interesting, but hardly to be included as worship." "In the judgment of the visitors, the appearance of worship is almost wholly lacking in most of the rooms used for chapel at Lutheran colleges, and the atmosphere usually associated with worship was almost wholly missing from many of the services attended during visits."

In the study cited in chapter xi, the attitude of students toward religious services in one of the larger church-affiliated universities—Syracuse—is reported. While representing a situation in many respects different from that in the smaller colleges, the Syracuse study does raise the question as to whether those responsible for worship have succeeded in rethinking its function in modern student life. Of 1,502 liberal-arts students, 31.7 per cent desired to have the whole time given to talks on modern social problems, with no religious service; 28.5 per cent desired a program of varied interests, with a small part occupied by religious service; 30.6 per cent preferred that religious interests should share programs equally with other interests; while 7.5 per cent preferred that the greater part, or all, of the period be given to religious exercises. It may be that the religious pursuits of students were more personal than public, or that they preferred to carry them on in other types of situations. It is more likely, however, that religious leaders are

not succeeding in creating the kind of worship that grows out of and unifies the busy concerns of modern life.

Certain facts about college chapel seem to be self-evident. Colleges have greatly overestimated the value of maintaining regular chapel programs, just because they upheld tradition or suited administrative convenience. Reliance upon required attendance has doubtless encouraged planless drifting.² The purposes of worship have not been reconsidered in the light of the problems of youth. There is only the vaguest notion as to results in character change and attitudes. Objective measures are not used. Programs that might be built around some single unifying concept, some historic occasion, or some impending task to be performed, are too often hodgepodes of Scripture, prayer, song, announcements, business, and pep sessions. The needs of youth brought out in chapter xi are not being met on a distinctively religious level through the characteristic chapel services of church colleges.

Counseling

CURRICULAR provisions are beginning to be made with the view to assisting the student with his personal problems. In a study made of the catalogues of 358 colleges and universities, largely denominational, it was found that 145 schools mention Freshman Week; 68, freshman orientation courses; and 21, freshman lectures. Colleges do not generally regard as important a continued process of orientation and correlation, as may be seen from the very few that make special provision at these points for upper-classmen. Twenty-six announce special problems courses; 35 provide senior divisions in the four-year curriculum with the distinct purpose of making the first two years a time of generalization in the broad fields of knowledge; 55 give leeway to special interests and capacities through honor courses; and 15 encourage integration and coördination through comprehensive examinations.

² George Menke, a student in Yale Divinity School, found by examining 358 college and university catalogues containing announcements for 1931-32, that 54 per cent require attendance at week-day chapel, 30 per cent require attendance at church or a Sunday vesper service, and 10 per cent require attendance at Sunday school. Requirements are less rigid in New England and the Pacific Southwest regions, and most rigid in the Southern and Central regions.

Another type of reorganization appearing in a few schools, designed to unify and direct the growing powers of students, is the grouping of departments into larger divisions that suggest the broader fields of human experience and present-day interests. Oberlin College now announces as general fields: the physical sciences; the biological sciences; psychology; the social sciences, language, and mathematics; literature, fine arts, music; and philosophy and religion. Scripps College, one of the newer schools for women, combines the idea of underclass orientation and upper-class specialization with that of human interests in the arrangement of subject matter. Freshmen and sophomores receive an orientation through the humanities, science, language, and expression; and upper-classmen choose from five interests: the literary interest, the artistic interest, the historical and economic interest, the social and philosophical interest, and the scientific interest. California Christian College goes one step farther in arranging all studies according to human-interest divisions. They are: physical health, social behavior, good citizenship, philosophy of life, forceful expression, appreciation of fine arts and literature, and vocational guidance.

Special provisions for counseling may constitute a better measure of interest in the personal affairs of students. Advisory systems were reported by seventy-eight schools, the chief plan in which seems to be the appointment of faculty counselors. Sixteen schools employ a dean of freshmen. It is noteworthy that 145 schools have special or assistant deans who may bear counseling relations to students, but who are not definitely designated as student counselors. Only fourteen institutions have persons especially announced as counselors. Forty-six schools point to the services of chaplains and college pastors in this connection. References to unofficial counseling are less likely to be exact, but in fifty-three instances Christian Association secretaries and student pastors were counted on by the institution for help in advising students. Instances in which all counseling relations with students are headed up in a personnel department are still very rare. In view of all the uncertainty among students at the point of vocational choice, it is surprising that colleges make so little provision to help them. Among the 358 catalogues examined, only 36 mentioned vocational counselors or guidance committees; only 12, vocational guidance courses;

only 9, conferences or lectures; and but 1, vocational-interest tests.

The responses of more than three thousand students in ten of the thirty-five schools included in the Methodist survey show that they are least satisfied with help at the points of personal conduct, determining fields of concentration, and selecting a vocation. The evaluations given counseling by approximately one thousand alumni of five colleges lead to the belief that there has been an improvement. The conclusion of the investigators, however, is that "the judgments of alumni, like those of students, support the demand for further improvement of the counseling procedures."

It was pointed out in a preceding chapter that campus situations are social in nature as well as individual and personal. This means that any amount of counseling of individual students will never correct matters. A new technique is demanded for creating social change that is distinctly a group process. In this respect, reports to the Detroit Conference Committee revealed an uncertainty and bewilderment. We seem to be without a methodology for directing a constructive social process. The campus partakes of the typical American practice of pinning faith to makeshifts and panaceas. Instead of affording training grounds for citizenship in wider social democracy, our colleges seem strangely like the unwieldy, unmanageable metropolis with its cumbersome and inept methods. Finding a symptom of difficulty, both students and faculty are prone to resort to discipline. They seek to build up morale mainly by pep talks, admonitions, warnings, and propaganda. Removing symptoms takes precedence over discovering and eradicating causes. This is often illustrated in attempts to eliminate dishonesty. One wonders to what extent the many cases of inaction referred to in Table XXXIX—especially when problems of student-faculty relations, campus politics, athletics, drinking, and sex morality arise—are due as much to a feeling of incompetence as to indifference.

Student Government and Discipline

It is proper to question whether religion can be parked off into one or two departments or left to the inspiration of chapel serv-

ices. Every aspect of the total life of the institution is within its purview. One of the closest relationships should be at the point where the religious impulse meets the problems of government and discipline. Any campus environment that does not permit the creation of character through the disciplines of self-guidance and self-control is sadly limited in its possibilities for usefulness. Moreover, the degree of student development is measured not by the mere presence of so much organizational machinery, but by the reality of the participation around issues that really matter. Are students asked simply to discuss and recommend, but given no actual voice by vote? Are they permitted to deal with inconsequential affairs only, or do they share in decisions on matters related to their education—such as the quality of teaching they shall have, in broad outlines the problems and fields of experience that should go into the curriculum, the criteria for evaluating performance, the extent of compulsory requirements to attend religious exercises? Are not administrators and faculty members often overconfident as to their wisdom in the control of higher education, and altogether too likely to underestimate the capacity of youth to assume responsibility and reach correct decisions? Even if errors were quite numerous, would not the sense of ownership in an enterprise compensate for them? What is the present situation in the colleges with respect to student government?

From their study of Methodist colleges the authors had to conclude "that the responsibility shared by students in these institutions is very limited." There were only five instances in thirty-four in which student committees or courts were included as disciplinary agents. In one instance only was there a joint student-faculty committee on discipline.

It is to be remembered that this small amount of participation has to do only with affairs of the "social community." When it comes to a voice in matters that pertain to the government of the college or the nature of the content and method of education, students have practically nothing to say. In the case of the Lutheran institutions, the investigators, after a somewhat detailed study of student government, reached these conclusions:

- (1) With only one exception the statements of purpose were so

general and indefinite that it was difficult for in-coming students to get any idea of the exact nature of their responsibility.

(2) The purposes were stated in negative rather than positive terms.

(3) In many instances a strong hand of authority was concealed behind the statements. The detrimental effect of such insincerity and unreality upon character is patent.

(4) With two exceptions students automatically became members of the Government Association upon the completion of their registration, with the result that there was no intelligent shift from external authority to inner authority. Without doubt the common exclamation that "It can't be done" or "It won't work" springs from the fact that self-government plans are imposed without an adequate educational process.

(5) Another most significant discovery was that when asked what powers students were supposed to exercise, there was little agreement among deans of men, deans of women, and the students themselves.

It is easy to see how impossible it is, under such conditions, to erect a real student-faculty community in which all share intelligently and understandingly in the common life of the community. The bases of Christian citizenship—factual foundations, trust, reality, creativity—are simply not present. "If the Lutheran colleges are to make use of the principles of democratic government," the investigators conclude, "it would appear that all the college government systems as they are found existing on the campuses should go through a process of reorganization."

Many factors are related to the problem of student government. Inseparably bound up with it on many campuses is the honor system and the serious problem of honesty in the classroom. In the preconference survey of campus situations made preparatory to the Detroit Student-Faculty Conference, it was found that in a list of eighteen different categories the questions around the creation of religious programs were most numerous, while student-faculty relations, student government, honesty, and social relations were next in prominence. While we are seeing the abandonment of honor systems in numerous institutions, we are at the same time witnessing a discouraging in-

crease in dishonesty in the classroom. According to the Detroit Conference report:

Cheating in examinations and in classes has become so general and open that it is a matter of concern to the faculty and to the more thoughtful students. A confidential investigation revealed that at least fifty per cent of the student body is cheating, with the possibility of its being as high as seventy-five per cent. Cheating seems to be taken for granted by a majority of the students. The main attention is given to avoiding being caught.

The causal facts, according to this same report, are: first, the general student attitude and public opinion on the matter of cheating; second, the whole system of grades and marks which have made education a competitive game, thus creating a pressure for general cheating. The first, unquestionably, is largely due to personal-social patterns developed in a social order outside the college, in which certain moral standards have widely broken down and in which the profit motive is dominant. The second is bound up with the development of overgrown, unwieldy, impersonal educational machines in which the personal needs of the students are overlooked and ignored. This state of interdependence of factors argues strongly for a student-faculty form of government that goes beyond carrying out a few disciplinary responsibilities and gets at the heart of the whole educational system. It is unthinkable to separate the factors of the "social community" from those of the "educational community."

These problems are brought to a focus by a composite case record of student-faculty relations prepared for the Detroit Conference by Professor Harrison Elliott from his study of the most frequently recurring factors noted in the preliminary reports. This is quoted in full.

Evidences of friction have appeared between students, faculty and administration at D—— University. The occasions have been: cheating in examinations; regulations of social life; curriculum requirements; etc. There was at one time an active Student Government Association at the University; but its activities were limited to disciplinary measures in regard to violations of college rules, regulations for freshmen, and minor decisions in regard to

extra-curricular activities. There were no faculty members of the Student Government Association, but its actions were subject to review and veto by the faculty. At the present time the Student Government Association is not active and is in disrepute in the student body.

With the development of friction between students and faculty the need for some form of organized student expression became evident. Because the Student Government Association has become something of a farce, some students advocated abolishing it but others feel that this robs the students of any medium for expression in the administration of the affairs of the college, and that the thing to do is to revive and revitalize it. Others object to having a Student Government Association held solely responsible for such matters, and feel there should be parallel faculty committees with which the student committees can cooperate, so there will be more sharing of responsibility. Still others propose some form of student-faculty organization, with representation of both students and faculty.

Summary

THE three chapters which have dealt with the denominational college raise pertinent questions as to whether it continues to serve the purposes for which it was founded. The church commits its youth to the care of the college. That the work of the church is not any too well done during the years of elementary and secondary education must be admitted. And in the college years as well, we find religion sidetracked in courses of no great appeal and in chapel exercises with no clear function. Significant opportunities here and likewise in the student-faculty relations of counseling and student government are neglected. Religion is left, whether wisely or not, to voluntary agencies, responsible to organizations outside the control of the college. Perhaps vital religion can best be conserved and fostered in this way, for if it is vital it will find a way to enlist the interest of youth, whether through official channels or not.

CHAPTER XV

RELIGION IN TAX-SUPPORTED SCHOOLS

TWO-FIFTHS of the students in higher education are in tax-supported institutions and most of these students are affiliated with some church. In state schools, however, the problem of religious education would seem to be less readily solved than in denominational schools, on account of the long-established American practice of keeping the teaching of religion under private auspices. The churches cannot step into any state school and sponsor religious teaching. What they have done in several instances is to establish independent but affiliated institutions in which religion is taught, usually with credit allowed in the state school. These efforts will be described presently.

Courses in Religion

QUITE apart from the direct control by churches, 76 per cent of the seventy-nine tax-supported schools included in the study reported in chapter xiii (footnote 11) offer courses in religion. The number of courses for the seventy-nine schools offering any averages 5.2 per school as compared with 14.7 per school for denominational colleges.

Besides furnishing considerably less work per school than is the case with denominational colleges, the state schools offer interesting contrasts in the distribution of emphasis among the subjects taught. These contrasts are shown in Table XLVII, which includes also the distribution for non-denominational private colleges.

The proportion of courses devoted to the study of the Bible is 37 per cent in state schools, and 44 to 45 per cent in independent and denominational schools. On the other hand, ethics includes 24 per cent of the courses in state schools, 14 per cent in independent schools, and 8 per cent in denominational schools. Theology and Christian evidences is naturally given much more weight in denominational schools than in the other two types, but philosophy and psychology of religion draw 15

per cent of courses in state schools and only 9 per cent in church schools.

TABLE XLVII

Distribution of Percentages of Courses in Religion for 425 Institutions and for Each Type of Institution

<i>Different Fields of Instruction</i>	<i>Type of Institution</i>			
	<i>State (79)</i>	<i>Independent (61)</i>	<i>Denominational (285)</i>	<i>Total (425)</i>
1. New Testament	16.6%	19.9%	23.0%	22.3%
2. Old Testament	11.2	15.8	14.1	14.0
3. Bible (in general)	9.6	8.9	8.1	8.3
4. Religious Education (including Character Education)	10.6	13.4	18.1	17.1
5. History (Religious, Church, Denomina- tional)	6.3	7.9	8.9	8.6
6. Psychology of Reli- gion	4.3	2.1	3.5	3.4
7. Philosophy and Prob- lems of Religion	11.1	6.9	5.6	6.1
8. Ethics, including So- cial Ethics	23.9	13.6	7.5	9.3
9. Religion (Compara- tive, Christian)	5.8	9.4	6.0	6.3
10. Theology, Christian Evidences	.3	.8	3.6	3.1
11. Missions, Interna- tional Aspects of Christianity	.3	1.3	1.6	1.5
	<hr/> 100.0	<hr/> 100.0	<hr/> 100.0	<hr/> 100.0

If the influence of the church is more clearly felt in the denominational offerings than in the state-school offerings, it is apparent that the tendency has been to stress biblical study just as has been done in the Sunday-school lessons which these same young people have been studying in the churches from which they are drawn.

Yet it is impossible to say exactly from these percentages just what the content of religious materials is; for teachers of

Bible may make their work the occasion for stressing the development of religious personality in our world, the import of the Christian religion for international relations, and the value of knowing the religions of other peoples. One may presume, however, that the opportunities for a liberal religious education are limited at very essential points. Students do not give sufficient attention to the way religious personality develops in varying environmental conditions, they learn too little about the contribution of non-Christian faiths, and they have too little grounding in the problems and philosophy of religion as these may be affected by scientific views as to the nature of the physical universe.

There is a remarkable uniformity among denominational colleges in different regions. From one-fifth to one-fourth of all studies are in the New Testament, except in New England. Over 10 per cent of the courses in all areas are in Old Testament, New England being the highest. New England schools are extremely conservative with respect to religious education and the psychology of religion. Their interests lie more in biblical, historical, and philosophical studies. Schools on the West Coast, in the South and Southwest emphasize religious education. As indicated before, all denominational colleges give relatively little time to specific studies in ethics.

There are significant variations, however, in the tax-supported schools. One is the extremely large proportion of biblical studies in the South, Southwest, and Middle Atlantic states as compared with the Pacific Coast. The chief point of difference is in courses in New and Old Testament. There is little difference in survey courses of the Bible, except in the case of schools in New England, where the percentage rises to 27.5. New England and Pacific Coast schools are more conservative with respect to religious education, but give much attention to ethics. One-half the courses in the extreme western schools are devoted to some type of course in ethics. There is little chance in state schools to study comparative religions, and practically none to think through the problems of international relations from the viewpoint of Christian missions. One state school in the South advertises a three-hour course of a doctrinal character. Schools in the Rocky Mountain area are unique for the relatively large amount of attention they give to religious education.

So much for comparative emphases in the three types of college.

Turning to the question of growth, there are evidences of remarkable changes in the attention devoted to religion in tax-supported schools, including state universities, teachers' colleges, and municipal colleges. Two studies offer fairly comparable data. The first, made by Kent and Burrows for the year 1922-23, included 181 institutions.¹ The second was for the year 1931-32 and included 100 of the 109 publicly controlled colleges listed in the 1931 directory published by the Office of Education.²

The proportion of colleges and universities offering courses in religion had not changed, but there was an increase from 48 to 76 per cent in the proportion of technical and municipal schools including such work.

In the number of courses offered there was also a marked change in the nine years. Only about half the tax-supported schools offered work in religion in 1922-23, and they averaged 2.5 courses per institution. By 1931-32, 80 per cent of the institutions of this character offered courses, and these amounted to an average of about 5 per school, or an increase of 100 per cent in nine years.

More exact comparisons are given in Table XLVIII, which details the number of semester hours taught in 1922-23 and in 1931-32 for fifty-one tax-supported schools.

The fifty-one institutions were scattered in thirty-three different states; thirty-two were state universities, twelve were state colleges of agriculture and engineering, four were state colleges for women, and three were municipal institutions.

The increase in offerings in religion during the nine-year period was 79 per cent. The more conspicuous increases occurring in religious education, psychology, philosophy and history of religion, comparative religion, and ethics. There were increases also in biblical studies, but the total, including original languages, dropped in proportion to all offerings from 73.7 per cent to 52.5 per cent.

¹ Kent and Burrows, "The Undergraduate Courses in Religion at the Tax Supported Colleges and Universities," *Bulletin IV* of the National Council on Religion in Higher Education.

² Felix Manley assisted in the tabulations.

TABLE XLVIII

Semester Hours in Religion Taught in 1922-23 and in 1931-32 in Fifty-One Tax-Supported Schools

<i>Subjects</i>	<i>1922-23</i>			<i>1931-32</i>		
	<i>Number of Schools</i>	<i>Number of Hours</i>	<i>Per Cent</i>	<i>Number of Schools</i>	<i>Number of Hours</i>	<i>Per Cent</i>
New Testament	17	76.9	15.7	27	139.0	15.9
Old Testament	23	104.2	21.4	30	131.3	15.0
Bible	28	112.9	23.2	29	112.3	12.9
Religious Education	5	15.0	3.1	15	78.0	8.9
Character Education	..	..	..	4	25.0	2.9
Pastoral Work	..	..	..	2	4.0	.5
Church and Denominational History	7	23.6	4.8	8	37.6	4.3
Psychology of Religion	7	16.6	3.4	13	32.1	3.7
Philosophy, History and Problems of Religion	12	45.9	9.4	31	151.2	17.3
Social Ethics	2	5.0	1.0	7	38.3	4.4
Missions	..	..	..	..	..	..
Comparative Religion	3	13.0	2.7	9	31.3	3.6
Doctrine and Theology	1	3.0	.6	1	3.0	.3
N. T. Greek and Hebrew	7	65.3	13.4	10	76.0	8.7
Miscellaneous	2	6.3	1.3	4	14.0	1.6
Total		487.7	100.0		873.1	100.0
						79

Denominational Approaches

THE contribution of the church at independent and state colleges and universities is mainly through the maintenance of foundations and clubs; instruction in religion through foundations, Bible chairs, and coöperative schools of religion; the support of university pastors who give all or a major part of their time to student problems; and the service of many local churches that in one way or another reach large numbers of their student membership. Table XLIX gives a few essential elements with respect to ten of the major denominations.

TABLE XLIX

The Work of Ten Major Denominations in Tax-Supported Colleges and Universities

<i>Denomination</i>	<i>Number of Foundations or Bible Chairs</i>	<i>Number of Local University Pastors and Secretaries</i>	<i>Number of Joint Representatives Including Duplicates</i>	<i>Number of Local Churches Serving Student Communities‡</i>
Southern Baptist	*	11	..	400
Congregational	9	34	11	15†
Disciples of Christ	10	1	..	44
Methodist Episcopal	70	41	6	60
Southern Methodist	35	24	..	14
Northern Baptist	*	14	8	10
Presbyterian, U.S.A.	50	59	6	33
Presbyterian, U.S.	*	..	..	83
Protestant Episcopal	*	25	3	285
United Lutheran	*	..	..	201
Total	174	209	34	1,145

* These denominations do not use these methods.

† About 450 ministers and workers near colleges and universities, having some kind of student constituency, receive the "News Letter for Workers among Students."

‡ From list of religious workers with students, *Christian Education*, handbook for 1931, pp. 308-371, which includes independent as well as tax-supported institutions.

Characteristic differences among the denominations will be discussed in the following chapter. The table indicates some-

thing of the scope of the work done both independently and co-operatively. The types of approach will now be examined in some detail.

Instruction in Schools of Religion

IN addition to courses in religion offered as a part of the regular curriculum, twenty Bible chairs or schools of religion of one kind or another are functioning adjacent to state colleges and universities. They are most numerous in the Central, Southwestern, and Northwestern groups of states. These schools vary greatly in purpose, in government, and in curricular provisions. Six different experiments will be described somewhat in detail, only to illustrate this variation and not to suggest that they represent types. These are: the Association of Religious Teachers at the University of Texas, the Independent Denominational Foundations established around the University of Illinois, the Bible College of Missouri, the Oklahoma School of Religion, the Iowa School of Religion, and the Michigan School of Religion. The Michigan School is included to illustrate a particular philosophy, even though it has ceased to function. The accompanying diagrams indicate some important differences in organization and relationships to the universities.

THE ASSOCIATION OF RELIGIOUS TEACHERS AT THE UNIVERSITY OF TEXAS

While the idea of having a "Theological College" at the University of Texas was expounded in the state Legislature as early as 1858, instruction for credit was not actually offered until 1908. Five years later, 1913, the Association of Religious Teachers was organized. The purpose, according to the constitution, was to present accredited religious instruction, to avoid unnecessary duplication, to coördinate courses, and to encourage a "helpful, wise and expedient" coöperation. Teachers were to be free to state different theological views but to advocate none.³

Five communions—Catholic, Presbyterian, Disciples, Baptist, Methodist—are now represented in the Association.

Due to the acceptance of definite university standards, all religious courses are accredited. Twenty-five different courses are ad-

³ Bulletin of Bible Courses and Religious Education given by the Association of Religious Teachers.

vertised, from which an undergraduate may choose enough to earn twelve semester hours toward the A.B. degree. Of the total number, thirteen are in New Testament, ten in Old Testament, and two in Religious Education. The enrolment in religious courses in 1925-26 was 676 ; in 1931-32, 300 ; in the fall of 1932, fourteen courses drew only 139 students, an average of 10. The fewest, 4, were in Religious Education and the most, 15, in Old Testament History

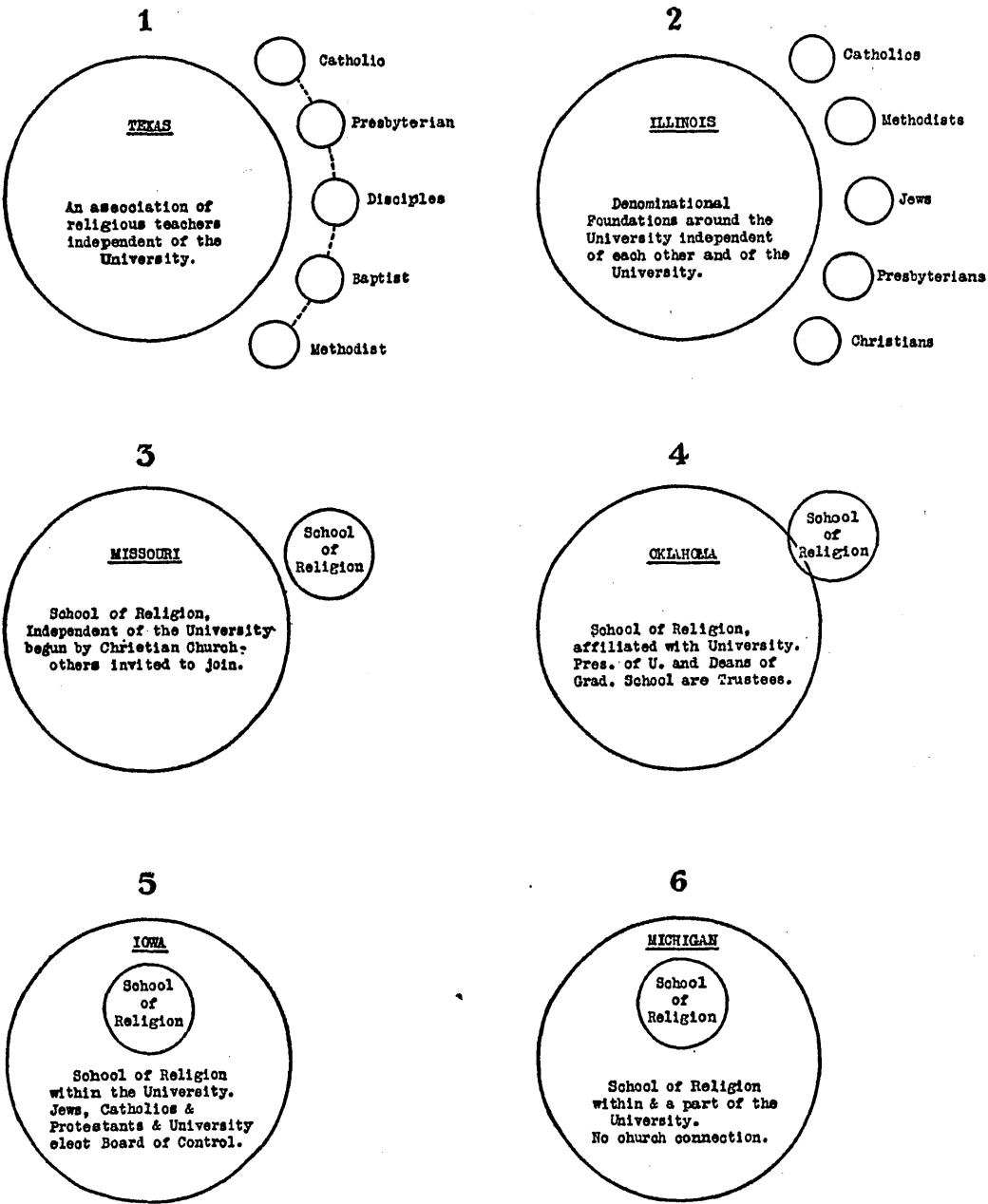


CHART 2

Types of Religious Organizations at State Universities

from Genesis to I Samuel. During the same interval, the attendance in the College of Arts and Sciences increased from 3,336 to 3,580. Supplementation by courses in the regular curriculum is extremely meager. A course in the Philosophy of Life, during the spring of 1932, drew 50 students, and one in the Philosophy of Religion, during the fall of 1931, drew 7 students. Thus the combined work in both groups of students affects a very small percentage of the total enrolment.

The reasons for a decline in enrolment in religious courses are not clearly apparent, but one can see how the arrangement might not appeal to many university students. First, the courses presented are in no way correlated with any department of the University, nor do their descriptions suggest any connection with the voluntary interests of young people in a university environment. They are described by a member of the staff who has been there since 1911 as "orphan" courses. Again, there is very slight integration of materials in this loose association of teachers. The Catholic lecturer offers Outlines of New Testament History; the Presbyterian representative teaches the Life of Christ and Acts; the Disciples professor, the Life of Christ; the Director of the Wesley Bible Chair, Jesus and the Gospels—four courses in the same field. Classes in Old Testament reveal the same lack of coordination. One wonders how students in the regular courses of the University, who are developing a scientific temperament, regard this very pronounced denominational approach to the study of religion.

In the second place, the Association of Religious Teachers offers no courses at all in the psychology or philosophy of religion, in social ethics, or in contemporary problems of religion. In the entire description of courses we find one title that suggests an interest in the relation of Christianity to modern life, "The Essentials of Life Taught by Jesus and Some Modern Applications."

INSTRUCTION IN RELIGION AT THE UNIVERSITY OF ILLINOIS⁴

The situation at the University of Illinois is similar to that at the University of Texas, in that there is no School of Religion, but

⁴ A letter received December 5, 1932, from Dr. W. A. Goodell, instructor for the Foundations, reported that Protestant courses have been temporarily discontinued due to lack of funds. The Hillel Foundation and the Newman Foundation are still giving courses.

a joint arrangement among various Foundations to offer "union" or "credit" courses in religion. The Foundations present are the Illinois Disciples Foundation, the McKinley (Presbyterian) Foundation, the Wesley Foundation, and the Pilgrim Foundation (Congregational). Six courses—Old Testament, New Testament, Jesus and His Times, Christianity and the Modern World, Comparative Religion, and the Philosophy of Religion—totaling fourteen semester hours, are offered. Christianity and the Modern World, offered for the first time in 1931-32, intends definitely to help students discover the bases of moral and religious standards in the light of "present-day scientific knowledge, economic complexity, industrial dominance, social unrest and political readjustment." Credit toward graduation of not more than ten semester hours is allowed for courses in religion.

Here again, when one combines the possibilities of instruction offered by the Foundations and by the University directly, the total effect in an institution of ten thousand students must be very slight. The foundation courses during the first semester of 1931-32 enrolled only thirty-nine students. The group in Comparative Religion was largest. The University advertises six semester hours in a literary study of the Bible, three hours in philosophy of religion, and three hours in ethics. No provision is made for a thorough orientation of underclassmen to the pressing problems of our world, or a unification of fragmentary subject matter and experience around the principles of morality and religion.

THE BIBLE COLLEGE OF MISSOURI

The Bible College of Missouri is the pioneer institution for the teaching of religion at a state university. It had its rise, in 1896, under the leadership of prominent members of the Christian church in Missouri, and was incorporated in June, 1897. The purpose of the College is quite similar to that of the Oklahoma School of Religion, to be described next, in that it attempts to perform two major educational tasks: "(1) the imparting of moral and religious instruction to university students as an important part of their liberal education, (2) the training of young men and women for specifically religious work in the ministry, upon the mission field, or in other spheres of Christian service."⁵

⁵ Bible College of Missouri *Bulletin*, XV, 7.

There is no official connection between the College and the University; yet the relationship is very close. It makes a special point of being an integral part of the total university environment. Students register for courses in the College at the same times and places as do students in the University. The university catalogue announces the courses and schedules of the College. The properties of the two institutions are used interchangeably. At present, seventy hours of Bible College work have been approved for credit toward an A.B. degree in the University, from which an individual student may select fourteen. By mutual agreement, two B.S. degrees—in Public Administration and Rural Public Welfare—are now granted in which students have the privilege of a major in the College; also a B.S. degree in Education in which they have the privilege of a minor. Five instructors who satisfy the requirements of the University are now giving their full time.

During the thirty-five years since its incorporation, the Bible College has made a consistent growth—in the number of courses offered, in the attendance upon courses, and in financial standing. The earliest courses were in Bible, Hebrew History and Language, Social Teachings of Jesus, Comparative Religions, Christian Ethics, and the Principles of Religious Education. This list, with modifications from time to time to meet the needs, has been supplemented by twenty-one additional courses, so that students now have a generous assortment of studies offered in all the important aspects of the field—language, psychology, philosophy, ethics, Bible, religious education, church history—even religious journalism.

The Bible College of Missouri attracts more university students than any other school of religion, and the growth has, on the whole, been consistent. One hundred and forty-two students were enrolled in seven courses in 1911–12, 255 in ten courses in 1916–17, 304 in twelve courses in 1921–22, and 585 in twenty-three courses in 1927–28. During 1930–31, however, the gross enrolment in sixteen courses went down to 329, and the net individual enrolment to 291. This decline is in accord with similar trends noticeable in numerous other institutions.

The titles of the courses suggest a divinity school rather than a school of religion intended to make the inherent problems of students and faculty in a university environment the organizing cen-

ters for much of the instruction. They are heavily weighted in the direction of biblical, linguistic, and historical content, and reveal relatively little interest in the integration of religious personality and the process of social changes made possible through the resources of the social and psychological sciences. The registrations indicate, however, that the College does touch a small per cent of students primarily absorbed in secular studies.

In coöperation with the social-religious agencies like the Christian Associations and the churches, 690 university students were reached during the year 1930-31. The College alone reached less than 6 per cent of the total enrolment; together they reached less than 13 per cent. With all their forces combined, religious agencies affect a very small proportion of students. An added difficulty is that there is no way of telling what is meant by "reaching" a student. There is no measure of the acquisition of necessary skills or of change of attitudes.

THE OKLAHOMA SCHOOL OF RELIGION

The Oklahoma School of Religion, located adjacent to the University of Oklahoma, is controlled by a board of nine trustees, including officials of the University, ministers, and laymen of both sexes. The relationship to the University is not organic, but very close because of the provision for the permanent representation of university officials on the board. That the School is both coöperative and inclusive is seen from the participation of nine separate denominational groups—Christian, Church of Christ, Congregational, Episcopal, Jewish, Methodist Episcopal, Methodist Episcopal, South, Nazarene, and Presbyterian. It insures its independence by securing free contributions for its work. There are now, aside from the Director, seven persons on the faculty, who represent five different religious faiths and two Christian Associations. Each member is responsible theologically to the particular religious group supporting him. Its faculty members must measure up to the minimum requirements of the University. The amount of credit given in the University depends upon the degree sought, a minimum of three hours being allowed in the School of Pharmacy and a maximum of forty in the School of Education. Students working for a master's degree may minor in religion.

The purposes of the Oklahoma School of Religion are scientific and comprehensive in their scope. They are to:

1. Give to the students of the University of Oklahoma as part of their scholastic training, a comprehensive view of the origin, scope, and function of religion with particular emphasis upon Christianity.
2. Train religious leaders and teachers.
3. Inspire and foster creative, zealous religious living.
4. Act as a clearing house through which religious bodies may coöperate in spiritual culture.
5. Maintain a high academic standard in religious instruction.
6. Encourage and direct research in religion.
7. Help meet the religious needs of Oklahoma.

Many features of the School suggest an alertness to the necessities of modern living. The curriculum, consisting of five courses in New Testament, four in Old Testament, ten in religious education, three in church history, one each in the psychology and philosophy of religion, one in comparative religion, and one in religious ethics, provides a fairly broad approach to the whole field of religion. There is evident a definite concern about the application of the teachings of Jesus and the prophets, and about practical preparation for handling lesson materials, music, dramatics, story-telling in church school. The School exercises a direct influence through forms of extension service, such as bringing in speakers, setting up conferences in different parts of the state for ministers, sponsoring "University of Oklahoma Sunday" over the entire state, promoting an annual International Leadership Training School, and providing a social laboratory through coöperation with the Christian Associations. An example of a worthwhile project for student-teacher coöperation was the preparation of a book on Oklahoma church history.

Nothing is more indicative of high hope for the future of the School of Religion than the purpose to go out at once for a fund of \$900,000 for the erection of a fine, new home consisting of a chapel, an administration and classroom building, a library, and a conference hall. In addition to raising a building fund, it is the plan also to procure \$1,000,000 for endowment and \$100,000 for current expenses until the endowment is productive.

The firm intention to serve the state by equipping young men and women for usefulness upon returning to their home communi-

ties comes out strongly in the following references to two emphases:

In the first place it is trying to make it possible for any student in the University of Oklahoma, who is so inclined, to get some instruction in religion, along with his major course of study. In the second place, it is seeking to train men and women who can go back into their communities as intelligent religious leaders. At present the School of Religion, in cooperation with the University, is prepared to train these leaders as directors of young people's work, Hi-Y and Girl Reserve leaders, and Scout Masters.

With all this elaborate program the School nevertheless attracts a mere handful of students. Of the seventeen courses announced, twelve were given in 1931-32. The sizes of the separate classes ranged from one to eleven. The total enrolment reached only eighty-three. Studies in the New Testament, the Social Teachings of Jesus and the Prophets, Life and Teachings of Paul, and Hymnology were the most popular. The Church and Social Science, Scouting, Psychology of Religion, announced for the year previous, 1930-31, received no registrations at all. Of the twelve courses given in 1931-32, eight had also been taught five years previous. The enrolments for this group were: 82 in 1926-27 and 57 in 1931-32. Our figures thus indicate not only a very weak hold upon the entire student body, but the failure of the School to grow throughout a period of years.

The drawing power of certain courses offered by the University itself shows little interest in religious instruction. Of the 5,955 students in residence in 1930-31, one lone student elected New Testament Greek. None elected a course in the Philosophy of Values. However, such courses as Poets and Prophets of the Old Testament, A Literary Study of the New Testament, Ethics, and the Sociology of Religion, given in 1931-32, drew 35, 28, 32, and 23, respectively. At best, the combined courses in the University and the School of Religion reach approximately two hundred persons, or between 3 and 4 per cent of the entire student body.

THE SCHOOL OF RELIGION AT THE UNIVERSITY OF IOWA

The School of Religion at the University of Iowa is unique from the viewpoints of religious coöperation and integration with the total life of a university. This school opened in the fall of 1927. It

is under the direction of an incorporated board of trustees who represent the Catholics, the Jews, the Protestants, and the University. The membership of this board is elected by a larger body of electors who represent all the various groups. The denominations as a group and the University share in the representation on a 50-50 basis. This board has heavy responsibilities for raising funds, for employing a director and his associates, and, in consultation with the director and the university administration, for determining the policy of the School. The distinguishing feature of the plan is that the School actually functions as a department in the University. The integration with other departments, such as Education, English, History, Philosophy, Character Education, Psychology, and others, is very close and direct. Indeed, the School of Religion plan includes not only the idea of instruction in strictly religious subjects, but instruction in other departments bearing more or less on religion. The underlying principles of the School are:

1. Religion is fundamental in any vital program of character education and hence should be given a place in the curriculum of any school.
2. The responsibility for the development of religious education in a tax-supported institution should be shared by church and state.
3. The teaching of religion in a state university should be organized so as to eliminate the possibility of adverse criticism with reference to the "use of state funds."
4. All the religious groups should be invited to participate without partiality and without sacrifice of religious conviction.⁶

According to article ii in the Articles of Incorporation, the objects of the School are:

1. To provide courses that will help students gain a wholesome view of religion and increase their interest and efficiency in religious activities.
2. To provide graduate courses and advanced degrees for those desiring to qualify for the highest leadership.
3. To create an expectancy for men and women to choose religious callings and to begin their preparation for such work.
4. To assist the churches and synagogues of Iowa in their approach to their own students by making it possible for the Catholics, the Jews and the Protestants to maintain professorships at the University.

⁶ University of Iowa *Service Bulletin*, Vol. XI, No. 35 (August 27, 1927).

5. To combine the scholarly ideals of the University and the religious ideals of the church so as to produce an atmosphere conducive to intelligent faith.

A singular achievement of the Iowa School is the discovery on the part of the Catholics, Jews, and Protestants sponsoring it that there are numerous areas of common interest in which all can co-operate.⁷ All accept the fact that the moral and religious problems of the rapidly growing state universities must be solved so that they may turn out trained citizens with moral character. They agree that the forces that work to permeate university life with religion should be vitally connected with the churches. They are convinced that scientific facts should receive spiritual interpretation. They believe that students through the coöperation of religious forces will be helped to control their environments in behalf of moral character. Finally, of whatever religious faith, all share the conviction that students should be helped to crystallize their scattered thoughts and activities so that the whole of life will be motivated by religion.⁸

There has been rapid growth in the number and variety of subjects taught. Nine courses, totaling thirty-two semester hours, were offered the first year: Old Testament History, the Prophets, the Life and Teachings of Jesus, Growth of the Christian Religion, Christian Ethics, and the Hebrew Language, primarily for undergraduates; a Biblical Seminar for graduates and undergraduates; and Comparative Religion and History of Religion, primarily for graduates. By 1930-31 the university catalogue announced fourteen courses. Distinct additions and changes were: Persistent Problems in Religion; Archeology of the Bible; Religious Education and the Church School; History of Biblical Literature; Biographies of Religious Leaders; Religious Interpretations of Life; Contemporary Jewish Problems; Methods of Religious Work with University Students. The semester hours totaled between fifty and sixty, depending on allowances for certain seminars. Announcements for 1931-32, indicating a degree of respon-

⁷ There is not now (1932) a Catholic professor on the staff, but this church coöperates in practical ways, and Catholic students participate in extracurricular religious activities.

⁸ These areas of common interest were suggested in a paper read by R. H. Fitzgerald, Director of the Iowa Memorial Union, at the Iowa City Conference, January 3, 1928.

siveness to present-day religion, included such new courses as: The Living Religions of Mankind, An Approach to Student Problems, The Development of Religion and Contemporary Thought in America. The two courses, An Approach to Student Problems and Methods of Religious Work with Students, involve a type of close coördination between the School of Religion and voluntary religious activities on the campus not duplicated in any other university situation.

As in the case of other schools of religion, to measure the success of the Iowa plan in terms of numbers would be discouraging. It will be fairer to wait a decade to determine how college youth will respond to this particular interpretation and approach of religion. For the five years that the School has operated, the enrolments in credit courses have been: 191 in 1927-28; 172 in 1928-29; 213 in 1929-30; 230 in 1930-31; and 538 in 1931-32. Thus, during the latest academic year approximately 18 per cent of the 3,000 students in the College of Liberal Arts were reached.

THE MICHIGAN SCHOOL OF RELIGION

The Michigan School of Religion must have brief treatment even though it is not now operating. This for several reasons: In the first place, it had been the ideal of the administration of the University of Michigan from the time of its founding to provide religious instruction of a sound and scholarly character, separate from the University, but in close proximity to the campus; in the second place, when the School was incorporated in 1923, the governing body consisted of a large group of religious persons of education and means, independent of any particular denominational board. This principle of organization distinguished the School from any other school of religion. Again, the objectives of the School were conceived in terms of a comprehensive knowledge of religion as experienced throughout the ages; in terms of generous supplementation of, and close articulation with, all the scholarly resources of the University; in terms of "suitable opportunity for the intensive study of limited areas of religious phenomena, and particularly of Christianity as the dominant religion of western civilization"; and in terms of a critical, non-sectarian, but sympathetic approach to the problems of religion. Furthermore, the curriculum, published in 1924, was without doubt "the most concise,

well-articulated, and comprehensive arrangement of courses in religion in existence.”⁹ Finally, the fact that the enrolment in the School jumped from 45 the first semester, 1925–26, to 193 the second semester, 1926–27, shows that a continuation of the School would in all probability have made a powerful impact upon the whole student body.

An experiment that had a very auspicious beginning ceased at the end of the second year due to a lack of permanent funds. Doubtless the distinguishing principle of control—a board free from any ecclesiastical or denominational relationship—was the factor that made the raising of funds difficult. An appeal to denominational loyalty rather than to the basic principles and experience of religion seems still to be dominant in keeping religious workers at state universities. The future of the School is very problematical, especially in view of the strong belief on the part of President Ruthven that religion can be made a completely integral part of the curriculum and life of the University.

OTHER EXPERIMENTS

Religious instruction in one form or another is going on or being contemplated in fifteen other situations. Among these are a few that deserve brief mention because of certain distinguishing characteristics. Wesley College, under the direct supervision of the Methodist Episcopal Church, has the distinct mission of maintaining a school of religion associated with the University of North Dakota. It is a pioneer in the work of religious education among college students. There is a complete interchange of credits, and students may select a liberal amount of work from eighteen courses announced to apply to university degrees. The one school in New England is the Department of Religious Education in Connecticut Agricultural College, where four courses are offered under the supervision of the College and in coöperation with the local Congregational church and the Connecticut Federation of Churches. Graduate students in the University of Cincinnati may receive credit for twelve units of work taken in Hebrew Union College and Lane Theological Seminary. The courses available are all in Old Testament or church history. At the University of Idaho an Institute established in 1928 by the Church of Jesus Christ of

⁹ Michigan School of Religion *Bulletin*, Vol. III, No. 1 (August 14, 1929).

Latter-day Saints, and the Idaho Institute of Christian Education incorporated in 1930 by Protestant laymen and clergymen representing nine different denominations, offer work in religious education. With the consent of his dean, a student may elect a total of eight credits toward a degree. At Texas State College for Women, the Bible Chair is maintained by the Methodist women of the state. The work is entirely biblical. Instruction is non-sectarian. Students may earn twelve hours' credit toward a degree. Methodist women also sponsor courses in biblical history and literature in Texas Technological College, from which students may select eighteen hours for credit in the School of Liberal Arts. In neither of these Texas institutions are there courses having to do with the development of religious personality from a psychological or educational point of view; nor are there courses in broader problems of philosophy, comparative religion, or religion in international relations. Finally, the Tennessee School of Religion, conducted by a Board of Trustees representing eight different denominations and with a faculty of four student pastors, offering nineteen courses in Bible and religious education, illustrates again the practice of importing titles and materials without consideration for the actual needs in a local situation.

Factors in Growth of Interest

MUCH of the progress made in the development of religious instruction in tax-supported and independent institutions has been due to the liberal and earnest advocacy of the cause on the part of the administrators of these institutions. Their concern is very evident in two ways. One way is the great readiness on their part to disrupt busy schedules in the interest of conferences on religion. One very significant gathering was the Princeton Conference on Religion among College Men,¹⁰ which was called because of "a deepening conviction among a small group of prominent eastern educators of the need for conference together regarding the religious problems of their colleges." Eighty-one universities and colleges were represented. Of the 227 delegates present, 88 were university and college presidents, vice-presidents, and deans. The Conference grappled

¹⁰ Princeton University, February 17-19, 1928. The Conference is reported in *Religion in the Colleges* (New York: Association Press).

with such problems as student attitudes toward religion, moral and spiritual forces in student life, chapel, instruction in religion, and voluntary religious activities. Another great conference, already mentioned, which drew many administrative officers, was the Detroit National Student-Faculty Conference.¹¹ One section of the Conference, the Commission on Administrative Policy, considered such central themes as student and faculty attitudes toward religion, relation of religion to education, religious meetings, and student honesty. Presidents and deans also frequently participate in summer conferences held under the auspices of the Student Young Men's and Young Women's Christian Associations.

A second evidence of concern is the great number of pronouncements and testimonials of university executives. These statements disclose varying conceptions of the way religion should be treated, but they evince the fact that all share the deepening conviction that something positive must be done to permeate our secularized institutions with a new spirit and to coördinate the thinking of students upon life's essential problems.

Another fundamental reason for the advance of religion in state institutions is the increase in number of trained teachers who are prepared to present their subjects in a scientific fashion. The old custom of intrusting teaching responsibility to a man just because he has had a long, successful pastorate, or has been faithful to the church as an institution, is passing. The equally erroneous idea that a scholar in some highly specialized scientific field can be suddenly converted into a professor of religion is being rejected. University administrators are looking now for persons who have given special attention to the history and philosophy of religion, to comparative religion, to the science of biblical interpretation, and the bearings of biology, psychology, sociology, and education upon the development of personality. Courses offered in schools of religion adjacent to tax-supported institutions are accredited on the basis of the quality of instruction. Faculties in these schools expect to comply with all the rigid standards of higher education.

¹¹ Detroit, December 27-30, 1930. The conference proceedings are reported in detail in *Education Adequate for Modern Times* (New York: Association Press).

These teachers are increasingly expected to be able, because of their grasp of the leading trends of thought, to present a synthesized and intelligent conception of the ends of life. Strong societies interested in religion in higher education are seeking to strengthen religious instruction through sponsoring annual conferences and more adequate graduate preparation. One of these is the National Association of Biblical Instructors. One need merely refer to the address of the President at the 1931 annual meeting to see that this Association is aware of the precarious status of biblical instruction in the colleges.¹²

The National Council on Religion in Higher Education, founded in 1923 by Charles Foster Kent of Yale University, is wielding a powerful influence in raising the status of religion in the undergraduate field. In less than a decade this Council has recruited ninety-six Fellows in religion, has underwritten their graduate preparation in the best training centers at home and abroad, and has assisted them in securing appointments. Fellows of the Council are located in fifty-one different colleges and universities. Thirty-seven Fellows, in addition, are still engaged in graduate study. The primary purpose of the Council is "to make a qualitative contribution to the religious life of the colleges. Especially it is seeking to discover and develop teachers and leaders with a genuine interest in religion who combine learning and culture with human feeling, personalities of such dimensions as to command the respect of colleagues and students, and who shall make education a vital and friendly process of mutual growth."¹³ A significant feature about the Council is that no credal or ecclesiastical requirements are speci-

¹² Laura H. Wild, Mount Holyoke College, in "The Present Status of Bible Teachers. Can We Do Anything about It?" *Christian Education*, XV (March, 1932), 376-386. Professor Wild, after setting forth the achievements of the Association, reminded her hearers that it was time to review the standards of their department in comparison with other departments, to examine their teaching to see whether it lacked a central, vitalizing power, and whether it moved beyond dry details and struck its roots deep into cultural and intellectual living. "Young people are not learning to love it [the Bible] at home and are not as a rule especially interested in J, E, P, and D, not even in Q and the Johanne problem, but they are interested in life and we know that the significance of any great literature is its revelation of life." Professor Wild believes that biblical instructors need more scholarship, not primarily to tag sources, but to catch the meaning of a great experience.

¹³ *Year Book*, 1931-32, The National Council on Religion in Higher Education.

fied. Applications from Catholic, Protestant, and Jew are invited.

Another urge to the proficiency of religion in higher education is coming now from the direct participation and leadership of the Religious Education Association. The journal of the Association devotes considerable space to articles bearing on interdenominational and interfaith experiments in state institutions.

One of the most promising of the recent movements promoting coöperation among the various faiths in religious work at state institutions is the North American Board for the Study of Religion in Higher Education, of which the Executive Secretary is O. D. Foster. In association with the Religious Education Association the work of the Board was promoted for two years. Now as an independent body it is finding its chief field of service in bringing together outstanding leaders of all faiths who are interested in the conservation of religious values in publicly supported education. Typical of its work is the series of conferences¹⁴ held in March and April, 1932, at the University of California at Los Angeles, during which time the new University Religious Center was dedicated.

Future Possibilities

THE brief descriptions of achievements and factors which have been reviewed in this chapter tempt to speculation as to the future. This it is not the function of a report to undertake. Nevertheless, it may be worth while to point to certain trends which undoubtedly have significance for future development.

1. Along with increasing interest in religious teaching in state institutions there is, in most adjacent schools of religion, a falling off in enrolment. Is the increasing hold of state education to be accompanied by a gradual assumption of responsibility for higher education in religion?

2. Denominational colleges and foundations devote half or more of their religious courses to Bible study, whereas state schools have tended to decrease this proportion and emphasize a broader outlook on the whole problem of religion in the modern world. Is the denominational college falling behind in its

¹⁴ Described by O. D. Foster, in *Religious Education*, XXVII (May, 1932), 455-460.

constituency because of its lack of realism in handling problems of religion?

3. Will schools of religion as at present conducted ever make any significant impression on the student body of a large state school? At present they reach only a handful, and their offerings are in most cases not well calculated to give practical assistance to the modern student in facing religious realities. Is the assertion valid that religion should be completely integrated within the university?

CHAPTER XVI

THE UNIVERSITY PASTOR MOVEMENT

*Beginnings of the Vocation*¹

THE University Pastor Movement began as a result of the tremendous increase of enrolment, during the last three decades, of denominational students in tax-supported and independent colleges and universities. While the church repeatedly recognized and praised the constructive influences of administrators and teachers, as well as of the Student Christian Associations, it nevertheless reached the conclusion that the religious forces in these institutions should be strengthened by the presence of special pastors who could give all or much of their time to ministering to student religious needs. The church felt especially the importance of helping the student maintain and develop his religious faith while under the influence of a widening social and intellectual environment, the desirability of retaining his loyalty to the denomination of his choice, and the necessity of discovering and preparing the religious leaders of the future. Responsibility for service along these lines became too heavy for the pastors of local churches and their voluntary student assistants.

The first sporadic beginnings of this movement occurred during the last decade of the nineteenth century. Guild houses and church dormitories appeared at a few universities to provide conveniences for the social and religious life of students, not furnished then by these institutions directly. The University of Michigan was the first to receive attention. The Episcopal church opened Harris Hall in 1887, and the Presbyterians, McMillan Hall in 1891. The Baptists and Methodists also established guilds at an early date. The Disciples of Christ founded

¹ The primary sources for this section are reports prepared as a part of a Yale study of this movement directed by Dr. Clarence P. Shedd. The report quoted here is an unpublished M.A. essay written by W. F. Urbach. The complete survey will soon appear. Use has also been made of M. C. Towner, *Religion in Higher Education* (University of Chicago Press, 1931).

the "Ann Arbor Bible Chair" in 1893. There were similar efforts at the Universities of Texas and Illinois.

The first decade of the present century marked the real beginnings of the University Pastor Movement. The Baptists appointed full-time ministers for the Universities of Michigan and Wisconsin in 1904 and 1905. Appointments by the Presbyterians, Congregationalists, Methodists, and Lutherans followed soon afterward. By 1908 the growth in numbers and interest at various universities led to the organization of The Conference of Church Workers in State Universities. At the time of the third meeting of The Conference in 1910, thirteen university pastors and six local pastors, representing seven denominations and nine different institutions, were present. Two years later the annual report of the Presbyterian Board of Education announced work in fifteen state colleges and universities. In 1907 the four workers at the University of Michigan organized a University Pastors' Association. Such associations, largely the basis of the present coöperative programs in local student centers today, soon became common.

Another evidence of development marked this first period. Denominational constituencies became so large in many institutions that local churches began to appeal to state and national agencies for support. It is significant that the home missions branches of national boards were the first to become concerned about religious work among university students. But the records of action of the educational boards from 1904 on point clearly to a growing concern of the whole church. The Presbyterian Board of Education, in 1909, was the first to appoint a national university secretary. Other denominations took a similar step soon after.

Among the numerous advances of the second decade (1910-20) of the University Pastor Movement two may be mentioned: the increased interest and support on the part of the national boards, and the growth of interdenominational coöperation in local situations. In 1911-12 the Congregational Education Board made its first contributions, totaling \$1,500, to two centers. By 1920-21 this Board was contributing \$15,180 to twenty different centers. In 1913 the Presbyterian Education Board spent \$16,522 on the salaries of university pastors; by

1919 this same Board spent \$27,644 for this purpose. In 1913 the student work at Urbana was organized and incorporated under the name of "The Wesley Foundation at the University of Illinois," and appropriations were made toward its support. By the end of the decade the Methodist church was supporting foundations at twenty different universities. Similar advances were made by other denominations.

During this decade the numbers of religious workers on local campuses grew to such an extent that the problem of adjustment and coöperation arose. The largest universities now had from four to seven student pastors. In practically all cases, the Young Men's and Young Women's Christian Associations had long been organized and functioning before the arrival of the church worker. Bringing all these forces together into a harmonious relationship required tact and forbearance and the work of many conferences and committees, some of them of a national scope. Out of these efforts grew councils and associations of various kinds. (Four outstanding cases of coöperation, illustrating differing degrees of integration of effort, are: The Christian Association of the University of Pennsylvania, The University Religious Conference at the University of California at Los Angeles, the Cornell United Religious Work, and the Students' Religious Council of the University of Missouri.)

During the third decade (1920-30) there were steady advances at several points. The number of church workers greatly increased. We find them now entering the teachers' college field. National boards became far more generous in their allowances. The appropriations of the Congregational Education Society grew from \$15,180 to \$25,261 in five years. By the end of the period the Northern Baptists were appropriating \$44,000 from national headquarters. The supplementations from state societies and local congregations increased this amount to \$70,000. The Southern Methodist church through its general board, state conferences, and local churches was investing approximately \$100,000 annually in student work. For the year ending June 30, 1932, the United Lutheran Board spent \$34,931.

Table XLIX (chapter xv) gives us a picture as of 1931-32 of the number of persons engaged in student work for ten major denominations. Special inquiry brought out the fact that nine of

the ten denominations now employ 209 local university pastors and secretaries who give all their time to student work. The figures for individual denominations range from one to fifty-nine. The Disciples stress the teaching of religion instead of the work of the pastorate, having independent Bible chairs or representatives in coöperating schools of religion at ten different centers. Emphasizing relationship to local congregations, the United Lutherans have 201 local pastors who are serving Lutheran students through their parish ministry. One hundred and one Methodist ministers and secretaries, forty-one full time and sixty in local parishes, are connected with seventy Wesley Foundations. The Congregational church has thirty-four representatives in non-denominational institutions, and there are about 450 ministers and workers near colleges and universities having some kind of student constituency. The full-time workers are functioning through centers known variously as Pilgrim Houses, Societies, or Foundations. The Presbyterian church has student work established in fifty university centers, organized as Westminster Foundations or by other names, receiving the service of fifty-nine workers.

There has also been a growing tendency for church boards in groups to employ individual workers to serve in their common interest. Thirty-four such cases are reported by five denominations. It is impossible to say how many different persons are involved.

A real but intangible sort of service to students is attempted through local parishes where, in most instances, one minister must care for both the permanent constituents and the transient students. It is difficult to secure exact figures, but there are certainly more than a thousand such parishes.

The latest and most authentic picture of the work of the university pastor is revealed through comprehensive questionnaires returned to Professor Clarence P. Shedd from 111 pastors.² According to these individuals, the nine most necessary qualifications of a university pastor are: understanding and love of youth (57), a good education (50), an attractive personality (41), religious convictions and willingness to express them (32), religious character (32), intelligence (20), tact, ability

² Used by Urbach in the study referred to above.

to work with others (17), liberal-mindedness (17), and a knowledge of student problems (16). That the university pastorate is not considered a preaching or teaching function is seen from the fact that only four men mentioned ability in the first, and two in the second. Ninety-seven of the university pastors replying (87 per cent) were college graduates, 53 (47 per cent) were seminary graduates, 43 (38 per cent) held graduate degrees, 4 of them the Ph.D. degree. As to age, no definite line can be drawn, but the largest number were between twenty-five and thirty-two, with a good representation between thirty-seven and forty-seven.

Returns showed clearly that intelligence, earlier religious interests, and rich experiences through conference and travel are directly related to the vocation. Thirty-two per cent ranked high in scholarship; 65 per cent had been engaged in Y.M.C.A. or Y.W.C.A. work in undergraduate days, and 23 per cent in church work; one-half had engaged in conferences, and one-fourth in travel, at home or abroad.

The most usual duties listed were: preparing sermons and talks, meetings where speaking or leading discussions is required, pastoral visitation among students, personal counseling, attendance upon committee meetings, planning programs, promoting and carrying through programs, and general office work.

Items requiring the largest amount of time were:

<i>Item</i>	<i>Hours per Week</i>	
	<i>Average</i>	<i>Maximum</i>
Reading and study	13	40
General office work	9	35
Preparing sermons and talks	7½	25
Personal counseling	7½	28
Pastoral visiting	6¾	24
Program promotion	7	21

One may risk an estimate as to the future of the university pastorate from what 111 workers considered the major problems and trends. Thirty-three stipulated the redefinition of religion as a problem, 19 foresaw questions with respect to the meaning and function of the church, 14 emphasized access to

students and faculty, and 12 felt the educational policy of the institutions had to be faced. Twenty-one stated that there would be increasing emphasis on counseling, 19 on teaching, and 19 on church unity. It is significant that only three anticipated more attention to the preaching function.

Denominational Policies

THE purposes and programs announced by separate church boards of education for religious work among students are extremely diverse. There is as yet little agreement as to what should be included in a comprehensive and adequate approach to their needs. The relative newness of much of the work attempted and the rapid increase in size of student bodies in the last decade have tended toward uncertainty and confusion. Individual denominations have been trying to solve their problems in their own way with little coherence and coördination, interdenominationally, from the top, and with little scientific analysis and coöperation on the local campus. Moreover, the freedom with which local college units sometimes depart from the general theories of supervisory agencies adds to the difficulty of making any clear classification of principles and methods.

In an endeavor to discover the present status of religious work done under the direct supervision of denominations, a questionnaire was sent to all institutions reported in the 1931 *Yearbook* of the Council of Church Boards as carrying on such work. Some idea of the extent of different types of approach may be seen from Table XLIX, page 178, which summarizes the numbers and kinds of institutions in which pastors and foundations are located. Of foundations and Bible chairs 174 reported, and of student pastors and secretaries there were found 209, and, in addition, several who were employed jointly by two or more denominations. There are at least 1,145 local churches serving student communities and the number is probably nearer 1,600.

From returns on the questionnaire and from other sources it appears that two major types of work are undertaken, the first rather strictly confined to students of a single denomination, and the second representing the united efforts of several communions.

Intradenominational Efforts

THE denominations engaged in religious work among students may be grouped by reference to the major emphases of their programs. Three groups are clear: (1) in which general supervision of independent university pastors is emphasized; (2) in which institutional work is emphasized; and (3) in which affiliation with a local church is emphasized, sometimes with additional stress put upon loyalty to denominational principles.

In the first group are found the Northern Baptists, the Congregational-Christians, the Presbyterians, U.S.A., and the United Presbyterians. The outstanding example of the second type of emphasis is the Methodist Episcopal Church. The third group is represented by the Methodist Church, South, on the liberal side, and by the Protestant Episcopal, Lutheran, and Southern Baptist churches on the more strictly church-centered side.

EMPHASIS ON INDEPENDENT UNIVERSITY PASTORATES

As an illustration of the first group, the work of the Northern Baptist churches will be briefly described. The Board of Education of this denomination has for the past two decades been working on three very definite tasks: the development among its constituents of a deeper interest in education, the creation of a ministry to Baptist students in the state universities, and the strengthening of Baptist schools and colleges. Twenty years ago, work for Baptist students was organized in three universities—Wisconsin, Michigan, and Illinois. Organized work is now being carried on at thirty-two colleges and universities. There are ten pastors in as many universities, six student secretaries (women mainly in teachers' colleges), ten pastors of local churches in state and denominational colleges, and eight joint representatives coöperating in state institutions with other denominations or with the Young Men's Christian Association. A fine instance of Baptist coöperation with the Christian Associations has just begun at the University of Washington. This project is filling a long-felt need. "We have had the conviction," writes Dr. Frank W. Padelford, Executive Secretary of the Board, "that there should be more coöperative relations between the Christian Associations and the churches in

their work on the campus, and we rejoice in the opportunity of demonstrating its possibilities.”³

The Baptist Board recognizes the great importance of certain assumptions: (1) that the church has a duty to its parishioners during all ages; (2) that students at college should have a normal church experience; (3) that the experience of college years is a part of a continuous religious-educational program; (4) that the development of an adequate leadership for the church of tomorrow depends upon the effectiveness of the university work; and (5) that able and well-trained student pastors should be chosen and then given the maximum of freedom for the expression of originality and creativity in meeting local situations.

Special stress is placed on the last of these assumptions. Instead of maintaining close supervision or setting up work of an institutional type, this denomination seeks to put the best student pastors available into local situations and give them free rein. To quote Dr. Padelford again:

We have tried to profit by the experience of all, but we have come to a strong conviction that our largest service can be rendered not through work of an institutional type, but through the personal friendship of a wise man or woman who lives in intimate contact with his own group of students. We have, therefore, placed our university pastors and secretaries in homes rather than in institutions or clubs, where their own personal contact with students may be most intimate and effective. We are increasingly convinced that our plans are wise.

Such a statement shows that programs are characterized by freedom and initiative, that the primary concern is not to make Baptists, or even to ally students with local Baptist churches in the university community, but to help students to solve their personal problems and experience life at its best.

A few cases of widely scattered types of work illustrate the freedom and diversity prevalent.

1. The university pastor in Boston works among all the schools of the city. He lives in a home which is the property of the Board

³ Twentieth *Annual Report* of the Board of Education of the Northern Baptist Convention (1931), p. 13.

of Education, and in which he entertains students and maintains his office. He directs student groups in three Baptist churches, but draws no denominational line in his service to students. He coöperates with other denominational representatives and with secretaries of the Christian Association.

2. The Baptist worker at the University of Pennsylvania is a member of the Christian Association staff. In this position he has, in addition to work with Baptist students, supervision of all the freshman activities and conference projects of the Association. The home in which he lives is owned by the Baptist Committee of the Christian Association. Work for Baptist students is carried on Sundays in the Baptist church nearest the campus. The salary of the pastor, in contrast to that of the worker in Boston which is provided entirely by the general board, is divided among the general board, the state board of Pennsylvania, and a local committee. The appointment of a Baptist worker to the Philadelphia post might be recommended by the general board, but it would have to pass the judgment of the Baptist Committee of the Christian Association, as well as of the other denominational members of the staff. The University of Pennsylvania pastor gives much time and thought to the National Student Christian movements.

3. The worker at the University of Wisconsin lives in a house owned by the church board, and called the Wayland Foundation. His home on the second floor and a small front room downstairs used as an office constitute his modest equipment. He is one of the young radical spirits of the country and specializes in the application of religion to life's social problems, working largely through the Department of Economics in the university. Special student committees on missionary education, race relations, international relations, and industrial relations arrange trips and investigations, and make reports.

4. The following summary of the Baptist student pastor's work at the University of Nebraska illustrates well the wide range of activities and their personal nature. "To become acquainted with the students as soon as they arrive at the University, to help them find rooms and employment; to inform them about the location and services of the churches; to induce them to enrol in Bible and mission classes; to introduce them to each other and to the members of the churches, and endeavor to make them feel at home; to provide for their social life by encouraging social functions for the

students in the churches and in homes; to teach classes in Bible and mission studies; to establish close personal relations with them so that they will regard him as their pastor and friend; to help them in their intellectual difficulties, religious doubts, and trying Christian experiences; to minister to them in sickness; to stimulate them to their best endeavor in their University work; to advise them, when undecided, relative to vocations; to bring to them the claims of Christ in their lives; to keep them in intelligent touch with the work and enterprises of the denomination; to cultivate in them a spirit of service, and to stimulate them to use their native and acquired ability in useful ways for the world's betterment; to discover in them capacity for the work of the ministry and of missions, and find recruits for these vocations; to cooperate with other Christian agencies and forces in creating a better religious environment in the University."

EMPHASIS ON INSTITUTIONAL WORK

As already noted, the Methodist Episcopal Church is characterized by this second type of emphasis.

Its work began at the University of Illinois in 1891, when a local church in Urbana adjusted its program to the increasing number of Methodist students. Student work was included in the regular responsibilities of the local pastor. As the work grew in this and other centers, part-time assistants, usually seniors or graduate students, were employed. By 1910 Methodist student work was established on a more stable basis through the development of the Wesley Foundation. The first local foundation was incorporated at Illinois in 1913. The breadth of the church's concern was made evident by appropriations of the Board of Home Missions and Church Extension. By 1916 the General Conference had come to look upon student work in educational, as well as in missionary, terms, and instructed the Boards of Education and of Home Missions and Church Extension to appoint a joint committee to supervise the Foundation. A significant change from the viewpoint of administration is the recent passing of this joint committee, and the assumption of full responsibility by the Board of Education.

The student work of the Methodist church has become increasingly institutional in nature. The great numbers of con-

stituents made it less practicable for this communion than for any other to depend wholly upon the local church, or upon the general supervision of free-lance student pastors. While its work is an extremely illuminating illustration of change and adaptation, nevertheless there has developed a marked degree of standardization in program and requirements. Belief has grown in the potency of well-established institutions in student communities.

According to Dr. W. F. Sheldon, Secretary for the Foundation Committee, the Wesley Foundation, established locally, is: (1) a shrine of worship; (2) a school of religion; (3) a home away from home; (4) a laboratory of church activities; (5) a recruiting station for the missionary tasks; (6) a place to receive pastoral counsel; (7) a center of friendship.

A few illustrations of its work will make its methods clear.

State College, Pennsylvania. Two members have charge of the work of the Foundation. One is minister of the local church and director of the Foundation; the other is college pastor and associate director of the Foundation. The activities, directed by a student council, take place in the Wesley Foundation Building, annexed to the church, and in the Wesley Foundation Student Center. A bulletin for 1930-31 outlines a fourfold program: (1) Students are helped through the worship services of the church. (2) They are encouraged to study and discuss religion from a modern point of view, five courses being offered in a special student department in the church school. (3) Through the Wesley League they are brought together Sunday evenings for fellowship and for the discussion of themes bearing upon the interests and needs of student life. (4) Through receptions and regular student parties they have abundant opportunity for social contacts; student talent is drawn on for choruses, orchestras, and dramatic productions.

Ohio State University. Of the 12,000 students at Ohio State University almost 4,000 are Methodist. Of this number of Methodist students, 750, less than a fifth, share in the work of the Wesley Foundation. Student initiative is encouraged through the organization of a student council, which, in addition to the regular officers, has chairmen for such activities as vespers, finance, dramatics, athletics, and archives. The Foundation functions as a part of the Indianola Methodist Church. The director is the asso-

ciate pastor. Current activities in the order of importance are: student discussions of religious problems, and vesper services, socials, social service, orchestra, chorus, dramatic club, deputation teams, journalism, intramural athletics, and committee work. Specifically religious activities attract the most students and consume the most time of the director. Committee work, ranked lowest in importance, is second in the number of students involved and in time consumption for the director. Merely keeping the machinery going is a severe drain upon time and energy. During the fall of 1931-32 the attendance at Sunday-morning discussions averaged 52, that for Sunday-evening vespers, 85, and that for twelve different social events averaged 100.

Iowa State Teachers College. The work at Iowa State Teachers College represents a recent advance into this type of institution. The college enrolment at the time of the report was 2,075, 70 per cent being women. The director of the Foundation is a woman. The Methodist students, 728 in number, constituted more than a third of the entire student body. Of these, 690 were enrolled in the Foundation, 240 were active in two or more departments, 384 attended church regularly, 110 spent week-ends at home, 94 attended the Inter-denominational Church, and 102 seemed completely indifferent to the church.

The program is closely correlated with that of the First Methodist Church of Cedar Falls. It consists of freshman receptions, Big Sister work, social service, appreciation hours on Sunday afternoons, deputation teams, two student classes in the church school, parties, teas, choir, orchestra, Lenten luncheons, and Epworth League discussions. That these discussions took hold of vital issues is seen from the topics: "Obligations toward God," "Conflicts in Evolution," "Conflicts in Psychology," "Armistice Day," "Military Training—What Does It Do?" and "American Politics." Kappa Phi and Phi Tau, the customary women's and men's societies, are organized.

The director emphasizes counseling, dealing frequently with financial troubles, home relations, life work, relations of men and women, and personal religious problems.

The field of operation for the Wesley Foundation varies greatly. In most instances the work is correlated with that of one local church; at times a director must supervise scattered

groups of students in different churches of a city, or of different educational institutions. The program features are pretty well standardized, however. There are the Sunday-morning church-school classes, worship, the Sunday-evening League or vespers, fellowship and discussions, week-night social affairs, luncheons, deputation teams, the Wesley Players, the men's and women's fraternities, council, and cabinet with the customary portfolios.

EMPHASIS ON AFFILIATION WITH LOCAL CHURCH

Here belong the two groups already identified—the one more liberal in its outlook and interested in local church affiliation because of the conviction that the student who goes away to college should not be isolated from normal church life but should continue to grow in his power of participating in the activities that characterize local churches everywhere, and the other, more restricted in outlook, which is primarily concerned with the perpetuation of the denomination and its particular principles.

The work of the Methodist Church, South, will serve to illustrate the first of these two groups which bear heavily on the need for affiliation with the local church. The General Conference of the Methodist Church, South, first authorized student work in 1924. Since that time all the boards dealing with young people's work—Student, Epworth League, and Church School—have been integrated into one Board of Christian Education. This means that promoting religious work in local fields at cross-purposes has ceased. A local church in a college community is now encouraged to correlate all the interests and activities of all the young people, collegiate and noncollegiate, Sunday morning, Sunday evening, and week day, into a single unified program based upon the needs of the total situation. An excellent evidence of this integration is found in the coöperation of students and other young people of the church in the summer courses at Mount Sequoyah and Lake Junaluska, which provide instruction for both undergraduates and more advanced leaders of the church and campus.

The student work of the Methodist Church, South, differs from that of the Congregationalists, Baptists, and Presbyterians in two respects. It emphasizes much more the desirability

of centering this work in the local church. According to the Secretary for the Department of Schools and Colleges, the denomination is now making this approach a matter of serious experimentation.

The second distinguishing difference in the work is the establishment of Wesley Foundations, through which a more definitely institutional type of service is provided. These foundations, in contradistinction to those established by the Methodist Episcopal Church (North), are directly connected with the local church and thus do not depend upon independent and special boards of trustees for their control and maintenance. Dr. J. M. Culbreth, when Director of the Wesley Foundation Division of the General Board, stated there were five reasons why the work of the foundations is abundantly justified. They conserve the students' interests in religion away from home; they develop a distinctive and increasingly inclusive fellowship among students of the communion; they train leaders in Christian work; they develop loyalty to the church without producing poison or prejudices in the minds of students; and they unify student religious interest and effort.⁴

The church seeks, through the relationship just described, to provide two distinct approaches to student work. One, as was implied above, is distinctly pastoral, in which the worker visits students in their dormitories, counsels them, organizes their social life, and relates them to the work of the local church. This pastoral service varies greatly in different institutions. The second distinct approach is instructional. The church is responding to an increasing demand for definite courses in the field of religion. It furnishes the personnel and the budget, while the university offers facilities and credit. There are now fifteen Methodist workers offering such courses in tax-supported institutions. A conspicuous example is at the University of Alabama, where the instructor has 150 students annually in his classes. The ideal toward which the church is moving is to have two persons at each foundation, one who devotes all his time to pastoral guidance, and the other, to teaching in the university.⁵

⁴ *Christian Education Magazine*, Yearbook, July, 1931, pp. 107-108.

⁵ 1931 *Year Book*, General Board of Education, p. 106. At William and Mary, the pastor of the local church assumes entire responsibility for directing the student program. At the University of Georgia, a Director of the Founda-

The second type of local church emphasis may be illustrated by the work of the Southern Baptists. The Southern Baptist Church probably emphasizes denominational loyalty more than any other church body. Its type of organization, method of supervision, and program materials are clearly indicative of this. The church reaches its student constituency through a Department of Southern Baptist Work, an integral part of the Sunday School Board. Seven traveling secretaries, three south-wide and four state-wide, give their full time. Sixteen local secretaries give full time, and fifteen, part time. Sixteen State Baptist Student Unions promote annual conventions and other activities that pertain to student work. The church, through its student organizations, has so far sponsored two Quadrennial All-Southern Conferences.

The Baptist Student Union is an inclusive federation of Baptist student societies, coördinating the Southern Baptist interests in the school and the church. A First Magnitude Baptist Student Union must have a council that meets twice each month. It must make regular monthly reports of work done. Fifty per cent of the Baptist students must contribute at least monthly to a local church or to the general denomination. Keeping an annual budget is required. The Union must have a definitely adopted plan for promoting evangelism on the campus, and it must offer an extra-curricular course each year on soul winning, mission study, and Baptist Student Union methods.

The universal approach to the local campus is outlined in a book of standard B.S.U. methods. Diplomas are awarded for the satisfactory completion of a written test on the contents of this manual. The *Baptist Student*, a monthly magazine, is published "to serve as a medium of information, of inspiration, of instruction, of unification, of propagation, and of sane indoctrination." Other literature—letters, pamphlets, booklets—"aims to keep constantly before the student the ideals, the goals, the occasions, and scheduled meetings of their denomina-

tion gives full time to pastoral guidance. At the University of Alabama, the Director includes instruction in several accredited courses in his duties. At the University of Texas, the Foundation includes two persons, one for pastoral guidance and one for teaching in the University. This is the ideal toward which the church is working. At present thirty-eight well-trained workers are being employed at thirty-five foundations.

tion, as well as to hold up to them in attractive ways the charms of their church, the needs of the Kingdom, the supremacy of the Bible and the approved principles that govern the lives of the greatest Christians."

Each local union participates in South-wide monthly emphases: viz., church membership in September, student conferences in October, Bible study in November, vocational guidance in March, revival meetings in April, retreats and house parties in May, largely to plan for the coming year.

There is further evidence of sectarian bias and lack of emphasis on urgent social needs. A recent prize-essay contest was sponsored by the Student Department, in which the winners had as their subjects: "Our Baptist Principles and the Vital Religious Life of Our Day," "The Proper Relationship of Church and State as Viewed and Held by Baptists," and "The Precepts and Principles of the Christian Life as Portrayed by John Bunyan in *Pilgrim's Progress*, *Grace Abounding*, and *Holy War*." It would be unfair to imply that in writing on these topics the authors neglected the present social and economic challenges to religion, but the phraseology of the titles and that of other Baptist documents leaves one in doubt.

While maintaining that it encourages student initiative, the church is careful to assert its own position, as may be seen in such statements as the following: "The most distinguishing feature of our work is that we approach the students directly, leading them into a student movement and activity in which they have a vital voice and part. Furthermore, this student program is centered always in the local Baptist church, magnifying it as the one supreme, divinely established institution to which is due the Christian's highest loyalty."⁶

Interdenominational Efforts

EFFORTS at coöperation are increasing both among overhead agencies and on the local campus.

OVERHEAD COÖPERATION

One of the most recent national organizations is the North American Board for the Study of Religion in Higher Educa-

⁶ This review of the principles and program of the Southern Baptist Church is based upon the 1931 *Report* of the Southern Baptist Convention, pp. 388-397.

tion, referred to previously. It is distinctive in having enlisted the coöperation of Catholic, Jewish, and Protestant leaders.

The second agency, the Council of Church Boards of Education, has had a longer career. Through this agency the major Protestant groups are coördinating their resources and ironing out their differences at many points. The Council was organized in 1911, assuming its present name in 1912.⁷ Directly associated with its work is the Association of American Colleges. Dr. Robert L. Kelly serves as Executive Secretary of both organizations and Mr. Raymond Leach as University Secretary of the Council.

COÖPERATION ON THE LOCAL CAMPUS

The consciousness of the necessity of coöperation on the part of the representatives of the church in their work among students is becoming strong. The reasons are apparent. Students now greatly minimize the value of denominationalism. The total task is too great to permit the gaps and overlapping that result from individualistic programs sponsored by different pastors. Campus factors related to religion are becoming so numerous and involved that an intelligent division of labor and a functional approach are imperative. Moreover, in any group of workers, some are by nature and experience better prepared to do one thing than another. Thus it becomes natural for a group to ask one of their number—say a Baptist student pastor—in addition to caring for his own constituents, to be responsible for the social life of the entire campus; or the Presbyterian student pastor to direct the forums. The fact that the Student Christian Associations were, in most instances, first on the scene complicates the matter of relationships. The question as to whether they should retain their autonomy in the pressure for united work is a serious one.

The ways of organizing the religious activities in the colleges and universities are extremely varied. From the standpoint of coöperation, they range all the way from a friendly relationship without organization, through different types of loose federation, to a more thoroughgoing integration along functional

⁷ Bishop Nicholson, in the 1931 *Handbook* of the Council, reviews the history of the Council.

lines. Illustrating the first is the religious work at the University of Illinois, where the Y.M.C.A. and the Y.W.C.A. maintain vigorous campus-wide student-faculty programs, and numerous churches and foundations provide staffs and quarters for social-inspirational activities—with no organizational relationship. The University Religious Conference at the University of California at Los Angeles and the Students' Religious Council at the University of Missouri illustrate well the principle of federation. The former, controlled by the official representatives of the leading faiths of southern California, is a loose federation of the Roman Catholic, Jewish, and Protestant bodies, and the Y.M.C.A. The Y.W.C.A. coöperates in friendly affiliation. The Council at Missouri includes twelve societies, representing Catholics, Jews, seven Protestant groups, the Y.M.C.A., the Y.W.C.A., and the Bible College. Two distinguishing characteristics of this set-up are, first, that the units are societies identified with local congregations in Columbia, and second, that a very definite purpose is to supplement the instructional approach to religion by a campus-wide, church-wide, social-inspirational program.

At Cornell and at the University of Pennsylvania one finds forms of coöperation that more nearly approximate a functional approach to the problems of the campus, although in each case individual pastors are responsible to their own denominational constituents. A distinguishing difference is that at Pennsylvania the members of the staff are paid out of an integrated budget, whereas at Cornell they are paid directly by their own church bodies. At Cornell the coöperative program goes under the name of the Cornell United Religious Work. Here again, Catholics, Jews, and different Protestant faiths are represented on the workers' staff. Associated with these churchmen are a director and associate director who correlate the work, the former giving his attention mainly to the staff and university faculty and the latter to students. The arrangement at the University of Pennsylvania is slightly different at the point of representation, since Catholic and Jewish workers are not on the staff. The Lutheran church has a worker, however, and three women are on the staff. At University of California (Los Angeles), Missouri, and Cornell, the Y.M.C.A. and Y.W.C.A. retain their autonomy, while at Pennsylvania the As-

sociation is wholly church centered. At Cornell the Y.W.C.A. works in friendly coöperation, but is not a member of the Cornell United Religious Work.

A detailed account of Negro Education Week, arranged by the C.U.R.W. in 1929-30 and reported to the Detroit Conference Committee by Maynard Cassady, then Associate Director, illustrates admirably what can be done when forces are coöordinated in the interest of changing an unsatisfactory social situation.⁸ The analysis of factors in the situation, the steps in the procedure, and the groups involved are included.

1. The particular circumstances which produced the situation.

The presence of Negro students on campus.

Their desire to enjoy a wider freedom.

The difficulty of Negro women students in securing rooms, since they were excluded from dormitories.

The general ignorance of cultural achievements and special abilities of the Negro race.

2. Outlines of procedure and methods used.

The project, now known as "Negro Education Week," was carried on during the previous winter.

The proposal to have a week of emphasis on Negro achievement and problems came from a Committee of the Cabinet in charge of the program of the Utica Jubilee Singers. There was at first some opposition because "Cornell had no race problem." A little investigation soon revealed several points at which serious problems had arisen, not on a large scale, but in limited range.

The Committee formed was the backbone of the program. It included leaders from the men's religious work and the Y.W.C.A., members of the faculty in departments such as sociology, etc., men and women Negro students, and representatives of the two Cosmopolitan Clubs. The purpose decided upon by this group was at once clearly *not* to present *one side of a problem*, but rather to provide situations in which experiences were secured and then judged by the persons themselves while in the situation. In line with this purpose, no discussion groups on the problem basis were planned; no subjects were chosen which implied a "right" or "moral" answer. The Committee tried to confine itself to providing situations under which learning could take place: disturbing the equilibrium of normal campus life, inserting new stimuli

⁸ Taken from Mr. Cassady's reply to the questionnaire referred to above.

and new possible solutions, establishing no pre-arranged norms and not prejudging any anticipated experiences.

Student leadership was at the heart of the program. Although much of the burden for administration of such a large endeavor as this fell upon members of the staff, the essential leadership was student.

The following elements comprised the major part of the program:

- (a) Seven Student Groups at local churches devoted two Sunday evenings to study of some phase of Negro contribution to American Culture. For example, one group had presented to them the extent and work of the local Negro community, which many did not know existed.
 - (b) Sermons by the local pastors.
 - (c) The Poetry Group read Negro poetry.
 - (d) The University chimes played Negro spirituals regularly during the week.
 - (e) Utica Jubilee Singers gave a concert.
 - (f) Liberal Club was addressed by Walter F. White, Associate Director of the Association for the Advancement of the Colored People, followed by a social hour.
 - (g) Lecture on University (Schiff) Foundation by Dr. W. F. B. DuBois on "The Culture of Africa."
 - (h) Board of Editors of University daily met with the visiting speakers.
 - (i) Interviews of all speakers and leaders by the "competes" for local dailies.
 - (j) Teas—for local Negro students, leaders of local Negro community house, members of faculty and students, with special music and original poetry by local Negro talent. Attended by 100 University people.
3. The groups involved: Student and local press; Negro students, men and women; Cosmopolitan Clubs; classes in sociology; local Community House of Negro community; churches and church student groups; certain officers of administration, dealing with dormitories; Liberal Club; certain fraternities with Negro waiters; miscellaneous groups interested in discussion in general.

Mr. Cassady, in closing his report, emphasized the fact that no particular standards, aims, or ideals were appealed to other than those inherent in the program. There were no prearranged norms or solutions. The Committee simply went ahead on two fundamental assumptions: first, the right of any group or race to have

its achievement judged by its own worth (intrinsic) rather than by its associations (extrinsic); second, the right of any enlightened, educated community to have introduced to it the cultural, artistic, and literary accomplishments of an almost unknown and unappreciated body of humanity.

CHAPTER XVII

CONCLUSIONS

The Situation in the Colleges

THE churches today control almost a third of the colleges and universities of the country, own one-fourth of the properties involved, and furnish one-third of the endowment. In number of teachers employed in proportion to enrolment, and in expenditure per student, these institutions compare favorably with others. The question has lately been asked with increasing urgency whether this large investment and annual cost is turning out a product that is commensurate with the original interest of the churches in higher education.

This question seems to be the more pertinent when the unprecedented flow of youth into tax-supported colleges and universities is taken into account. Most of these are church members, and the church is presumably interested in what is happening to them under these new conditions.

That the churches are aware of the problems growing out of the exodus of young people from their home communities to college campuses is apparent from the rapid growth during the past decade in religious work sponsored by denominational and interdenominational agencies. Besides the Christian Associations, this work has included, for denominational schools, courses in religion and related subjects, chapel, and local churches, and for state schools, courses, affiliated schools of religion, foundations, and university pastors under both denominational and interdenominational supervision. In all these directions there has been a remarkable increase in activity, especially in connection with tax-supported schools. There is hardly an institution of higher learning left in which a student would not have access to one or more of these church-sponsored programs.

Nevertheless, in spite of multiplying efforts, the numbers reached are relatively few. Enrolments in departments of religion are falling off in proportion to total enrolments, due to falling registrations in biblical subjects. In non-biblical sub-

jects such as ethics and the history and philosophy of religion there has been a relative increase in enrolment. Even so, the great majority of students do not come under their influence.

One is led, therefore, to look more deeply into the situation, and to examine not only the strictly religious efforts of the churches but also the general purposes and methods of higher education in order to discover, if possible, whether the needs of students are being met in other ways than in religious courses and services, or whether there is something about these efforts that causes them to miss fire.

Many studies have been bringing to the fore the characteristic problems of college youth. Chief among these is perhaps the problem of transition from a simple and protected environment to a complex and relatively free environment which is the gateway to adult responsibilities. Hence arise problems centering in vocational choice, student honor, sex relations and marriage, student government, religious interpretations of life, religious practices, and the overwhelming issues of contemporary social and economic life in which the church is deeply concerned. Seeking to meet these needs, a number of colleges have established freshman lectures, orientation courses, a freshman week, and schemes for personal counseling. Few of these apparently are dominated by unifying concepts of Christian education or by a clear realization of the bearing of these experiences upon growth in Christian character.

This absence of clarity is evident in the stated aims of both denominational colleges and departments of religion. In general, these institutions rest back on historic traditions and campus atmosphere as their main hope for continued religious growth. The aims are vague, when they exist at all, and in many colleges have been outgrown by the practices of these institutions as they strive to include in their vision not only the traditional and general needs of students but also their growing powers, as individuals, to think and act for themselves in the light of advancing knowledge.

No intensive study was made of the curriculum, but it was apparent from the titles and organization of courses in religion that if the teaching of religion has grasped the essential problems of student life, it has not managed to convey the fact in such a way as to enlist intelligent coöperation from the stu-

dents. The work tends to be isolated from other aspects of the curriculum and from the uppermost needs of the students.

Troublesome Questions

It is not within the scope of this study to make recommendations—nor indeed to adjudicate between conflicting views as to the function and method of various subjects of instruction. The facts brought together here, however, point to troublesome questions faced by religious leaders which seem to be of sufficient urgency to warrant a brief review.

A primary question is whether the church college is discovering and meeting the needs of young people. As already pointed out, their problems are numerous and involved. There is no complete agreement as to what or how much shall be done. Adverse critics call much orientation mere coddling. The frequency with which students who have filled out questionnaires in various local studies express desire for more help at certain points does raise a number of correlated issues. Are faculty members trained to be counselors? Should there be, in addition to special counseling facilities, such curriculum reorganization as will break down departmental isolation and unify student experience? Can the experience of the race now offered through a rigid curriculum be taught in such a way as to illuminate more clearly the present-day problems of home, marriage, politics, civic responsibility, and economic justice?

Attention has been drawn to significant trends in religious instruction. The teaching of the Bible is falling off; interest in the contributions of psychology, philosophy, sociology, and ethics in religion is increasing. Is the Bible merely poorly taught? Are departmental requirements in other fields, the general enrichment of the curriculum, and pre-vocational interests crowding out the Bible? Should it hold a relatively smaller place in the religious education of youth? Is it well that youth are turning to contemporary experience and to an understanding of the whole of reality, as revealed by the social and physical sciences, to effect their religious adjustments? At best, so few students are giving serious attention to systematic study of religion that the church colleges are compelled not only to improve the quality of instruction in strictly religious subjects but to reconsider the influence of all fields of study.

These questions touch a more fundamental, underlying issue as to whether the church college will discover the point in higher education where it can render a distinctive service and be willing to accept the responsibility. There is nothing now singularly different about the church-college curriculum, aside from richer offerings in religious subjects. It has been found, through other investigations, that three chief reasons why students go to church schools are that they are near at hand, are less expensive, and are the choice of parents. Recent interpretations of what publicly supported schools may do in the field of religion have led to a doubling of the number of religious courses in a decade, and have encouraged the development of coöperative schools of religion just off the campus that insist upon the same scholarly approach to their work as the universities themselves. Administrators of some of these universities now openly declare that their institutions are to become the ideal training ground for the religious leadership of the future. It would seem, then, that if the church college is to serve its purpose it may need to formulate its function more precisely in accordance with the best-known principles of Christian education, that the campus may need to become a unique demonstration of Christian living, and that it may need to exercise the liberty to criticize our civilization and dare to experiment at ethical and spiritual frontiers other institutions are not able or inclined to approach.

The encouraging references to administrative attitudes in state universities and the work of the church there should not lead to the belief that all the problems in that quarter are solved. Despite the increase in the number of religious courses, and in facilities for counseling and social-inspirational fellowship provided through foundations and the university pastorate, there is the vital question as to the limitations of the present approach of the church. Will not the work be handicapped as long as denominational representatives do not go beyond a loose federation and continue in too great a measure under the control of off-campus denominational boards? Will the denominational approach, at best, not be tangential to the critical issues that confront students in their campus community? In the reports of discussions in off-campus church centers, it was distinctly noticeable that questions of campus politics, the educational sys-

tem, student-faculty relations in a community of learning, fraternity life and athletics, rewards and emoluments for campus positions, were omitted. Does the handling of these problems not require an indigenous student-faculty movement, completely divorced from sectarianism? May there not be danger of trusting too much to the introduction of courses about religion, or in discussions about problems? May not Harry Thomas Stock have been right when, in addressing the 1930 Conference of Church Workers, he said: "Religion can come as a reality only as religious persons lead and instruct and fellowship with the growing generation. The administration and the faculty, as persons who determine the main procedures of the campus experience, are the crux of the problem. When religious subjects are in the curriculum, and religious persons compose the faculty, it may be expected that the growth of religion among students will be comparatively easy. And it may well be said that this is the tremendous task of the church: to make religious persons of the adults who are already on the faculties. Is it a hopeless dream? Or is there a great deal of potential religion there of which the church has been unaware?"

APPENDICES

APPENDIX A

THE BASIC QUESTIONNAIRE

Your name Denomination

Address

(Please fill in the blank spaces below; also cross out all words in parentheses except the one word that you wish to leave)

When I began my present work in (date) the Sunday School was using the (*Closely Graded*) (*Departmental Graded*) (*Uniform*) lessons published by..... At present the Sunday School uses the lessons, published by and the lessons, published by.....

The hymn book used by the Church is, by the Young People's Department....., by the Junior Department, by the Primary Department

We (*have*) (*do not have*) a library for the circulation of books of (*fiction*) (*biography*) (*books on religion*) (*religious education*).

At present we have one or more classes which have chosen for a course of study (*international questions*) (*industrial problems*) (*local politics*) (*local industrial situations*) (*prohibition*) (*racial questions*) (*marital problems*).

(*How many?*) of our classes are organized and meet during the week in addition to the Sunday session.

About (*what?*) percent of our Sunday-school boys of high school age are in high school. About (*what?*) percent of our Sunday-school girls of high school age are in high school.

Of our young people of eighteen or over, about (*what?*) percent are in college. In general (*none*) (*few*) (*most*) of our college young people who return to this community to live assume an active part in our church or Sunday-school work.

We have (*how many?*) Sunday-school teachers, and officers. About (*how many?*) of them grew up in the church, about have come into the church in the last five years, about of them are not members of the church, about of them are paid for their services, about of them are under twenty. About of them are men. About are college graduates. About of them are day-school teachers.

The work of the Sunday School (*is*) (*is not*) under the direction of a committee on religious education. The teachers and officers meet (*how often?*) for conferences on the work of the school. About (*how many?*) of them have attended summer conferences for teachers and leaders. We (*usually*) (*sometimes*) (*never*) have a teacher training class for the young people. We send (*how many?*) young people to a summer camp or conference. We send (*how many?*) teachers to a community training school or conference each year.

We have (*how many?*) separate classrooms and club rooms for our children and young people in addition to the main church auditorium. We have (*gymnasium*) (*playground*) (*pool*) (*workshop*) (*stage for church plays*) (*moving picture apparatus*) (*how many?*) blackboards (*seats adjusted to size of pupils*) (*a table for each class*) (*chairs with tablet arms*).

(OVER)

The school is divided into the following departments:

Name of department	Ages included	No. of classes	No. of pupils

The main school session lasts from to and of this time (*how many?*) minutes are devoted to opening exercises, to class work, and to closing exercises, and to

We (*do*) (*do not*) have a week-day church school at our church consisting of (*how many?*) members, of whom are from our own church, from other churches, and from no church. In this School we use the lessons. Of the (*how many?*) teachers; (*how many?*) are public school teachers; are members of this church are paid.

(*Or*) about (*how many?*) of our Sunday-school children attend a week-day school conducted by (*auspices*)

We (*have*) (*do not have*) a vacation school at our church, of about (*how many?*) members, of which (*how many?*) are from our own Sunday School. The leaders (*are*) (*are not*) members of our church.

(*Or*) We send about (*how many?*) of our pupils to a vacation school conducted by (*auspices*)

Attendance is taken from Sunday to Sunday. These records are made for (*individuals*) (*classes*) (*departments*) (*the whole school*). Records are accessible for several years back for (*individuals*) (*classes*) (*departments*) (*the whole school*).

The members of our Sunday School raise about \$..... each year. This is spent (*1. in accordance with the denominational quotas*) (*2. by vote of the teachers and officers*) (*3. in ways decided by the pupils*).

This church contributes \$..... a year for the support of its work of religious education in its Sunday School and other religious education organizations, in addition to light, heat, and janitor service.

About \$..... of the money raised by the Sunday School goes into the church treasury, about \$..... is spent for Sunday-school supplies, about \$..... for foreign missions, about \$..... for home missions, and about \$..... for local or unclassified charities.

I give about (*what?*) percent of my time to Sunday-school and club work, as (*superintendent*) (*a teacher*) (*a club leader*) (*general supervisor*) (*chairman of religious education committee*).

I attend our Sunday School about (*how many?*) Sundays in every four, giving special attention to the (*Beginners*) (*Primary*) (*Junior*) (*Intermediate*) (*Senior*) (*Young People*) (*Adult*) department.

I (*regularly*) (*sometimes*) (*never*) conduct a confirmation class or class in preparation for church membership consisting of (*how many?*) persons of whom (*how many?*) are under twenty-one years of age. Of these about (*how many?*) usually join the church the same year.

Would you be willing to have the children in your School given a test of their knowledge of the Bible, their comprehension of Christian principles, their tendency to be of help to others? (*Yes*) (*No*). If "yes", would you be willing to let someone come to your School on Sunday morning or on a week-day session and give such tests? (*Yes*) (*No*). How many such sessions would you be willing to devote to such testing next fall? Would you be willing to give such tests yourself if they should be provided by the Survey? (*Yes*)- (*No*). Would you defray the cost of such tests to the amount of (\$10) (\$20) (\$30) (\$40) (\$50)? (*Yes*) (*No*)

APPENDIX B

REFERENCES FOR PART ONE

- Athearn, Walter S., *The Church School*. Boston: Pilgrim Press, 1914.
- , *Indiana Survey of Religious Education*. 3 vols. New York: Institute of Social and Religious Research, 1923–24.
- Capewell, E. R., *Report on survey of the use of the International Standards in Religious Education*. Northwestern University. Unpublished.
- Census of Religious Bodies, 1926*. United States Census Bureau, Washington, D. C.
- Coe, George A., *A Social Theory of Religious Education*. New York: Charles Scribner's Sons, 1917.
- The Educational Work of the Church*. International Council of Religious Education, 1930.
- Fry, C. Luther, *The United States Looks at Its Churches*. New York: Institute of Social and Religious Research, 1930.
- General Board of the Methodist Episcopal Church, South, *Programs of Work for Sunday Schools of the E Type*.
- Harner, Nevin C., "Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States." *Teachers College, Columbia University, Contributions to Education*, No. 479, 1931.
- Hartshorne and Ehrhart, *Church Schools of Today*. New Haven: Yale University Press, 1933.
- Hartshorne and Lotz, *Case Studies of Present-Day Religious Teaching*. New Haven: Yale University Press, 1932.
- Hartshorne and Miller, *Community Organization in Religious Education*. New Haven: Yale University Press, 1932.
- Minutes of Section IV of Committee on Education for December, 1924*.
- Minutes of Third Annual Meeting of the Sunday School Council of Evangelical Denominations, Dayton, Ohio, January 21–23, 1913*.
- Munro, Harry C., ed., *Go . . . Teach*. Report of the Quadrennial Convention of the International Council of Religious Education, Toronto, Canada, 1930.

The New Sunday School Standard, 1913.

New York State Sunday School Standard. New York State Sunday School Association, Albany, N. Y., 1910-11.

The Pilgrim Standard, Revised. October, 1914. Boston, Mass.: The Pilgrim Press.

Program of Work B. General Sunday School Board of Methodist Episcopal Church, South.

"Public Elementary and Secondary Education in 1930." *Journal of National Education Association*, April, 1932.

Report of the Louisville Convention.

Report of the Toronto Convention, 1905.

Soares, T. C., "History of the Religious Education Association." *Religious Education*, XXIII (September, 1928), 621-633.

Stolz, Karl R., "The Historical Development of Religious Education in America," in Lotz and Crawford, ed., *Studies in Religious Education*. Nashville: Cokesbury Press, 1931.

Study of Theological Education. Unpublished data.

Sunday School Journal (American Sunday School Union), October 10, 1832.

Sunday School Standards of the Denominations, jointly prepared by the International Sunday School Association and the Sunday School Council of Evangelical Denominations, January, 1920.

APPENDIX C

REFERENCES FOR PART TWO

The following books, reports, and articles have been quoted in the text. The reader will find a longer working bibliography in *Education Adequate for Modern Times*, the Detroit Student-Faculty Conference report, Appendix V.

Athearn, Walter S., "Religious Education in Colleges." *Religious Education*, X (October, 1915), 412-426.

Beam, Lura, "Classroom Instruction in Religion in Two Hundred and Fifty Colleges." *Christian Education*, VIII (March, 1925), 211-264.

- Biennial Survey of Education, 1928-1930. Office of Education Bulletin, United States Department of the Interior, 1931, No. 20.
- Bulletin of the Association of American Colleges, II, 65.
- Bulletins and Reports of the Constituent Boards of The Council of Church Boards of Education.
- Catalogues of the colleges and universities, with announcements for 1931-32.
- Christian Education, handbook for 1931. The Council of Church Boards of Education in the United States of America, New York.
- Christian Education Handbook. Yearbook, July, 1931, Vol. XXI, No. 4, pp. 107-108. Nashville: General Board of Education, Methodist Church, South.
- Coe, George A., and others, "Undergraduate Instruction in Religious Education in the United States." The Religious Education Association, Monograph No. 2, April, 1927.
- Cubberley, E. P., Public Education in the United States. New York: Houghton Mifflin Company, 1919.
- Education Adequate for Modern Times. New York: Association Press, 1931.
- Edwards, G. D., "Our Opportunity in State Universities." *Bible College of Missouri Bulletin*, Vol. XV, No. 4 (January, 1927).
- Elbin, Paul N., "The Improvement of College Worship." *Teachers College, Columbia University, Contributions to Education*, No. 530, 1932.
- Emme, Earle E., "The Dynamic Nature of College Student Idealism." *Religious Education*, XXVI (January, 1931), 38-43.
- Fisher, Galen M., ed., Religion in the Colleges. New York: Association Press, 1928.
- Foster, O. D., "The Los Angeles Conferences." *Religious Education*, XXVII (May, 1932), 455-460.
- Harper, W. A., "The Place of Religion in Education." *Religious Education*, XXVI (January, 1931), 6-12.
- Katz and Allport, Students' Attitudes. Syracuse: The Craftsman Press, Inc., 1931.
- Kent and Burrows, "The Undergraduate Courses in Religion at the Tax-Supported Colleges and Universities of America." *Bulletin IV* of the National Council on Religion in Higher Education, New York.

- Leonard, Evenden, O'Rear, and others, *Survey of Higher Education for the Lutheran Church in America*. New York: Bureau of Publications, Teachers College, Columbia University, 1929.
- Merriam, Thornton W., "Needed Studies in Education in Religion at the College Level." *Religious Education*, XXVI (January, 1931), 32-37.
- Noffsinger, J. S., "A Program for Higher Education in the Church of the Brethren." *Teachers College, Columbia University, Contributions to Education*, No. 172, 1925.
- Patton, Leslie K., "Undergraduate Student Reports." *Journal of Higher Education*, June, 1932.
- Reeves, Floyd W., and others, *The Liberal Arts College*. The University of Chicago Press, 1932.
- Reeves and Russell, *College Organization and Administration*. Indianapolis, 1929.
- Towner, M. C., *Religion in Higher Education*. University of Chicago Press, 1931.
- Uphaus, Willard E., "Some Problem Areas in Higher Education." *Religious Education*, XXVI (November, 1931), 735-741.
- Uphaus and Hipps, "Undergraduate Courses in Religion at Denominational and Independent Colleges and Universities." *Bulletin VI* of the National Council on Religion in Higher Education, New York.
- Urbach, W. F., *A History of the University Pastor Movement in State Colleges and Universities of the United States*. An unpublished master's essay, Yale University.
- Wild, Laura H., "The Present Status of Bible Teachers. Can We Do Anything about It?" *Christian Education*, Vol. XV, No. 6 (March, 1932).



11 074 203

BV

1519043

1467

.H34

Hartshorne

Standars and trends

cop.3

in religious education.

JUN 6

1951

John E. Hartshorne

JUN 6 1951

BV1467

.H34

cop.3

1519043

SWIFT HALL LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY



11 074 203